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THE ECCLESIASTICAL REVIEW

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EUCHARISTIC PIETY.

We publish this article with great pleasure and commend it to the thoughtful attention of our readers. It is in complete harmony with the spirit of the Liturgy which the REVIEW *aims to serve faithfully. The translation was made by the Reverend Dr. William Busch of St. Paul Seminary, with the permission of the author whose original text appeared in "Les Questions Liturgiques et Paroissiales", June-August, 1928.*

THE principal aim of the liturgical movement is that which Pope Piux X pointed out, namely to bring about the *active participation* of all the faithful in the sacred mysteries. This cannot be stressed too strongly.

Amongst the advocates of liturgical piety, there are those who seem to understand it merely as a method of prayer based on the liturgy and having certain advantages over other spiritual methods. The error here is somewhat naïve. Meditation on the themes of the liturgy is an excellent thing, but it is only a by-product of liturgical piety. To regard the official worship of the Church as no more than the material object of our half-hours of meditation, is certainly an inversion of values.

The liturgy, especially in its sacrificial and sacramental part, is action quite as much as meditation. Hence, even from a purely subjective point of view, it affords a religious experience quite as profound and important, nay, more profound and important than that of simple meditation. And in addition to this, sacrifice and sacraments have an objective, supernatural value which places them at once in an order absolutely different from and quite transcending that of private prayer.

It is an incontestable theological axiom, however, that these supernatural forces become efficacious largely in proportion

to the intelligence which the faithful bring to the sacred mysteries and to the active part which they take in them. This understanding and coöperation on their part may be more or less perfect. The chief effort of the liturgical movement should be directed toward the securing of a maximum of spiritual fruit by means of the liturgy made lucid and vital.

* * *

The Church's worship centers in the Eucharist—sacrifice and sacrament. Since the reforms of Pope Pius X, the faithful have a better understanding of the meaning and importance of the Eucharist. In former days they did not realize adequately what part the Holy Sacrifice of the Mass ought to have in the religious life; they had lost the habit of frequent sacramental Communion, which is the full participation in the Mass; good Christians of all degrees had sought to nourish their Eucharistic piety outside the liturgy.

Even in our day, does not the expression "Eucharistic piety" bring up to the minds of many the thought of non-liturgical devotions, those devotions which have grown up since the eleventh century about the Blessed Sacrament? They think of the Eucharist primarily as "Emmanuel—God with us," Jesus present in the monstrance and in the tabernacle.

Our most popular Eucharistic devotions center about the white Host,[1] Jesus hidden behind a morsel of bread. Beginning in the medieval days with a popular desire to see the Host, there came new Eucharistic devotions marked by a note of triumph, processions of the Blessed Sacrament, expositions and benedictions. Many a good soul has regarded these as the very apogee of Catholic worship, the supreme triumph of "the Eucharistic King". What greater glory can be given to Jesus here on earth than that He be raised aloft upon "a throne of light," in a monstrance of gleaming gold, amid the plaudits of the faithful who hail His passing or who bow in adoration to receive His blessing?

Alongside these moving spectacles, with their air of wonderment and exaltation, there appeared also devotions of a more

[1] How do justice to the etymological force and the theological significance of this word *hostia*, victim? Christian art, an interpreter of popular piety, does not seem able in modern times to find any more expressive symbol of the Eucharist than the monstrance.

intimate kind, more individual, more sentimental, and often touched with a note of melancholy. Such are visits to the Blessed Sacrament, nightly and perpetual adoration, and holy hours. In these devotions the faithful pour forth their soul in silent prayer "at the foot of the tabernacle". They come to seek counsel and comfort from "the Divine Friend" who "grants them audience" from the tabernacle. They make up for the neglect of those of their brethren who pay little heed to the invitation of "the Prisoner of love". "Magister adest et vocat te." For Jesus in the tabernacle is still unrecognized and abandoned. Who is there that has not heard this plaint? "At the far end of the dim cathedrals of our great cities, before the flickering light of the sanctuary lamp, you may find a few faithful souls who keep solitary watch, while outside the streets are filled with the rushing masses of men, indifferent, ungrateful, bent solely upon pleasure and gain."

* * *

These pious practices are excellent indeed. But it is to be regretted that the good people who cherish these sentiments (sometimes expressed in ways that are a bit unreal) do not always show an adequate understanding in regard to Communion and the Mass. Too often they think of Communion as a simple visit to the Blessed Sacrament, and of the Mass as that exercise of miraculous priestly power which brings about the Real Presence for the sake of Communion and exposition.

This is surely a faulty way of thinking, and no priestly and apostolic soul can approve of it. In order to have a fairly exact knowledge of anything, it is not enough to bring together some fragmentary notions on the subject, accidental ones perhaps, and imperfectly set together. One must possess at least a minimum of the essential points and must understand their relative place and importance. Otherwise the sum-total will be a false knowledge, not in accord with reality. Now, in the Eucharistic piety of many of the faithful, there is a lack of correct perspective and of a logical sense.

It is very important to observe the right order in the three aspects of Eucharistic piety which are symbolized by the altar, the communion-rail and the tabernacle. The Eucharist is primarily a sacri-

ficial action. It derives its value and attains the chief purpose of its institution in an action, that action which we call the holy Mass. The Mass is a concrete and limited act, carried out according to rites fixed by Christ Himself or by the Church, an act which is finished when the rites are over. The altar, then, is the center of Eucharistic worship.

Holy Communion is the close and complete participation in the divine action which the Mass renews, namely the sacrifice of the Cross. Its value is diminished if it is regarded as distinct from and independent of the Mass. Its value lies in its being a part of the Mass, in that it enables us to participate to the fullest degree in the fruits of the sacrifice of Calvary. "Mortem Domini annuntiabitis donec veniat."

The Mass and Communion are thus the essential acts of Eucharistic worship rightly understood. The various practices of devotion which give homage to the abiding Eucharistic Presence must be kept in secondary place. The Eucharist is reserved primarily for the needs of the faithful; not primarily that we may proceed to make the reserved Blessed Sacrament the veritable center of all our Eucharistic worship, which it was never intended to be; but rather, we render due adoration of *latria* to the Blessed Sacrament which we reserve for the good of souls.[2]

The thought is well expressed in these words. The truths here stated are recognized instinctively by traditional piety, and reflection quite confirms them. They may easily be reduced to a simple and precise principle which every Catholic theologian must admit. Whatever is of divine institution has precedence over what is of ecclesiastical institution—and all the more over what is of purely private and human institution. Now, the Eucharist as instituted by Christ, is sacrifice, and sacramental communion as participation in the sacrifice. Adoration of the abiding Presence, not emphasized in the Latin Church until the eleventh century, and not emphasized in the Greek Church to the present day, is secondary. It is nevertheless a response of human gratitude to the gift of God.[3]

[2] Dom L. Beauduin. Fête-Dieu. *Les Questions Liturgiques et Paroissiales*, VI, 1921, p. 82.

[3] All the faithful, from the humblest workingman to the most advanced mystic, are obliged to nourish their supernatural life from the official liturgy of the Church. They will profit in proportion to their understanding of the liturgy and their active participation in it. On the other hand, one may not oblige all indifferently to observe a devotion which is not of official and obligatory character.

As such it is legitimate; but it must remain in second place. It becomes troublesome and harmful as soon as it tends to make us forget, or even slightly neglect that which is of divine institution.

Let us ever bear in mind this plain and simple principle, and it will hold us to the right spirit of the liturgy and of the Church. And incidentally, we shall do well to consider the legislation of the Church in regard to reservation of the Eucharist.

Suffice it to say here that the Roman Church in her legislation has always striven (though not always with success) to maintain the right order in regard to the altar, the communion-rail and the tabernacle. Expositions of the Blessed Sacrament are to be limited to extraordinary occasions and to be authorized only for grave and public cause. Regularly they are not permitted during Mass; whereas Masses and Communions should be as frequent as possible. Restrictions are placed upon the reservation of the Blessed Sacrament, and according to the traditional principle that reservation is permitted only in those churches whose rectors have the cure of souls—evident proof that the primary purpose of reservation is the need of the sick and dying.[4]

Here we have a principle, luminous in its simplicity and in perfect accord with the data of history: the Eucharist is reserved for the sick, and being so reserved it must naturally be worshipped with due worship of *latria*. "We do not reserve in order to adore, but we adore in consequence of the fact that we reserve."[5]

Let us be very careful lest our popular piety go astray. The efficacy of the Eucharist as sacrifice is bound up with the transitory action of the Mass; and as sacrament with the act of manducation, the *signum efficax*. The Eucharistic causality properly so-called does not extend beyond these. The comfort and consolation which the soul derives in prayer before the tabernacle is not to be regarded as part of the sacramental virtue of the Eucharist in the proper sense of the term.

We must ever maintain as the basis of our Eucharistic piety that for which the Eucharist was primarily intended. With

[4] Dom L. Beauduin. *L'Occident à l'école de l'Orient. Irenikon*, I, 1926, p. 71.

[5] Id., p. 73. Compare: Neque enim ideo minus est adorandum, quod fuerit a Christo ut sumatur institutum. Conc. Trid. Sess. XIII, cap. 5, (Denz. 878).

that safeguarded, we may, of course, allow a certain latitude for the impulses of personal devotion.

* * *

In seeking to account for certain deviations that have become evident in our popular piety, one is struck first of all by the fact that it seems to stand somewhat apart, to be not altogether in union and harmony with our doctrine, with the official liturgy of the Church, with the sound teaching of our great theologians, with the very catechetical information of the faithful themselves. It would seem that popular piety is not satisfied within official lines and sets out to find something more sentimental. May it not be that the fault is due somewhat to our preaching, despite the sound program traced out for us by the Catechism of the Council of Trent? But we need not try at this moment to locate all the responsibility.

For it may also well be that our professional theologians are in part responsible for the inversion of values which we find in popular Eucharistic piety. Reaction against heresies, especially against Protestantism, has caused our theologians to stress particularly the dogma of the Real Presence and all the apologetic part of the tract *de Eucharistia*. Quite in line with this insistence on the part of theologians, we find in popular piety the growth of devotions to the reserved Blessed Sacrament. They are a popular affirmation of that traditional faith which the theologians defend. These manifestations of piety directed toward points of apologetics have certainly done eminent service in maintaining the true faith among the masses of the people. If the dogma of the Real Presence is not safeguarded, faith in the sacrifice and sacrament will disappear. However, it is unfortunate that our post-Tridentine theology has not done altogether well in regard to a theological explication of the Eucharistic Sacrifice. Certain theories as to the "destruction" of Christ under the sacramental species seem to be responsible for the appearance, in popular piety, of thoughts which are more or less extravagant or unreal.

Moreover, it is possible that at the base of the disquieting fondness for novelty in devotion there may be something of that subtle illusion which we may call "the myth of inevitable progress". We know that there is, evidently, a certain historical evolution in matters of piety as in matters of dogma.

And unfortunately, one is apt to imagine that evolution necessarily means progress, especially when it occurs within the bosom of the Church and under the guidance of the Holy Spirit. But, while it is true that in matters of dogma development does mean gain, at least, in the logical order, it is not true that all changes which have occurred throughout the centuries in matters of piety have always been in the direction of progress.

Not every addition is necessarily a gain. It is a serious mistake, though an easy and widespread one, to imagine that the ideal of the devout life is a devotion to details of pious sentiment and practice which are really not the essentials of Christian doctrine and duty. The abundance of religious life is measured in depth rather than in extension.

It is a plain fact of history that popular Eucharistic piety has had its periods of arrest and of retrogression quite as evidently as its periods of progress. One need simply recall the deplorable decline, lasting for several centuries, in the important matter of frequent Communion. These too, are the very centuries which saw the flourishing of non-liturgical devotions. Are these devotions evidences of progress and of a deeper comprehension of the gift of God? Are they not rather to be regarded as substitutes accorded by Divine Providence in times when Christians were held back by lack of comprehension or by spiritual apathy from the normal use of the Eucharist?

* * *

To express briefly the characteristic difference between the liturgical conception of the Eucharist and that of independent piety, one might say that in the liturgy the Eucharist is primarily the sacrifice, with the sacrificial repast, of the Body and Blood of Christ, whereas modern popular piety regards the Eucharist primarily as the local presence of the Person of the Lord. From this initial difference in conception there comes logically a wide divergence in mental attitudes and in acts.

The idea of the local presence of Jesus in the Eucharistic species and in communicants has fascinated certain minds to such extent that they have insensibly come to regard this as the most real and most perfect presence and union imaginable.

It is a union "which stirs the envy of the angels." It is a kind of divine counterpart of that mother-love according to which an infant is "dear enough to eat". The ancient Church was quite conscious of the fact of the Lord's local presence, but did not stop entirely at this consideration, which indeed is but the elementary one. To the ancient Church the Eucharist was above all an active symbol (*signum efficax*) and a promise.

After all there is a union more important than that solely of the sacramental presence, namely, the union of grace and love. It is of this latter union precisely that the Eucharist is the *signum efficax*. The most important thing is not the sign, the *sacramentum*, but rather the thing signified, the *res sacramenti*. How many of the faithful to-day have any understanding of what theologians call the "sacramentality" or the efficacious symbolism of the Eucharist? How many know that the physical body of Jesus, present beneath the species, is the *signum efficax* of His mystical body? How many know that the special grace of the Eucharist, that sacramental grace which it both symbolizes and produces, is supernatural charity, that love which unites us with Christ and unites us with each other, and so produces that union and intercommunication of vital forces which constitutes the mystical body of Christ, the end and purpose of the Eucharist?[6]

The language of devotion has often and rightly celebrated the happiness of the soul into which God descends. "And with God, the whole of heaven, for all of heaven is there where God is." But the Postcommunions of the two great feasts of the Eucharist, Holy Thursday and Corpus Christi, are careful to remind us that these delights are but a foretaste of a more substantial joy. The Eucharist is the *pignus futurae gloriae*. The full satisfaction, the final consummation, will render unnecessary the whole system of symbols and sacraments which are the basis of our religious life in its earthly phase. "Cum venerit quod perfectum est, evacuabitur quod ex parte est." Are not these words useful here?

* * *

[6] St. Thomas says that in the Eucharist the "res sacramenti" is the "corpus Christi mysticum". P. III, Ques. 73, art. 3. Cfr. III, 73, 6.

How often it has been said that Jesus "descends upon our altars, dwells in our tabernacles, hides Himself beneath the appearance of bread, in order thus to unite Himself in the most intimate way possible with these whom He loves." With so much insistence upon our Lord's humility and love as manifested in the Eucharist, there is danger that His Eucharistic life may be regarded as the prolongation of His life in Palestine to the loss of all thought of His heavenly life at the right hand of the Father. Let not His Eucharistic presence make us forget the triumphant life of the risen Christ, ascended bodily into heaven, now beyond the reach of suffering and of all contingencies, but still continuing His work of human redemption through His Holy Spirit and His Church. What meaning, we may ask, is there in the popular piety of many of the faithful, in the phrase: "Qui sedes ad dexteram Patris, miserere nobis?" What force in their religious life has the thought that we have an Advocate with the Father, a High-Priest who has penetrated for us within the holy of holies, "semper vivens ad interpellandum pro nobis"? How different is their attitude from that of St. Stephen, who in the crisis of his martyrdom saw the heavens open "et Jesum stantem a dextris Dei." And St. Gregory adds the comment: "Stare pugnantis est vel adjuvantis."

If one regards principally in the Eucharist the infinitely adorable presence of Jesus, the most appropriate attitude is that of adoration. Hence the importance which modern devotion attaches to visits, expositions and processions. The opposition here to the attitude of ancient piety is best seen in the case of the Mass celebrated before the exposed Blessed Sacrament. Modern piety desires exposition and adoration even during the celebration of the sacred mysteries; and fails to realize that at such time the all-important thing is to unite with one's brethren, with the priest, and with Christ Himself in the ritual act of sacrifice, the supreme expression of Christian adoration and religion. Many of the faithful no longer understand what an immense difference there is between the Mass—alas, too often celebrated in haste—and exposition however solemn. If they did indeed "realize" the meaning of the Mass, they would not isolate themselves in meditation upon "the sacrament of love;" rather they would enter actively

into the united action of the sacrifice, at once the commemoration and the fruitful application of the sacrifice of Calvary, the supreme manifestation of Christ's love for mankind. "Majorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis." "Quod ergo Christus pro nobis patiendo animam suam posuit, maximum fuit dilectionis signum: quod autem corpus suum dedit in cibum sub sacramento, ad nullum detrimentum ipsius pertinet: unde patet quod primum est majus dilectionis signum; unde et hoc sacramentum est memoriale quoddam et figura passionis Christi; veritas autem praeeminet figurae, et res memoriali."[7]

If one considers in the Eucharist principally the presence of the hidden God, Communion is principally God's visit to the soul of the recipient. It is the visit of the Master to the servant, of the Physician to one who is ill, of Friend to friend. "Domine, non sum dignus ut intres sub tectum meum." The home of the heart must be prepared to receive "the Divine Guest." Unworthy Communion is the "receiving of Jesus into an abode of Satan." This imagery is correct enough, but Communion is more than a visit!

It is true indeed that the idea of manducation, of spiritual nourishment, has not been lost. The faithful know that the Eucharist is the bread of the soul, the daily nourishment of our languishing life. Nevertheless, by reason of their sensibility to the presence of the Lord, this thought loses something of its force and has less influence in fixing their mental attitude. To many it never occurs to thank the heavenly Father "for His gifts," as the Postcommunions do again and again. They address their thanks to the Gift itself, that is, to Jesus personally present within them.

Of course the ancient Christians loved the presence of Jesus in the soul of the communicant, but that presence was to them His body and blood, their spiritual food and drink, for which they gave due thanks to the Father. Altogether, their way of thinking was more rich than ours and more in accord with the nature of the Eucharist. They knew just as we do that Christ is present whole and entire in the Eucharist. But they knew also how to distinguish between that which the Eucharist

[7] St. Thomas. Quodlibet 5, art. 6: "Utrum Christus majus dilectionis signum ostendit tradendo corpus suum in cibum quam patiendo pro nobis."

is *vi sacramenti*, and that which is present under the species only *vi realis concomitantiae*, as the scholastics say.

* * *

If one regards Communion merely as a visit, or simply as spiritual food, one loses sight of its essential dependence on the Mass. And so one comes to think that Communion may just as well be received outside of Mass or at any time during the course of the Mass. The Mass is thought of as merely the means by which the Real Presence is produced, the liturgical act in which Jesus voluntarily takes up His abode beneath the species. Here is the capital defect in our modern popular conception of Communion. The faithful no longer understand its relation to the sacrifice. And besides that, the idea of the Eucharistic sacrifice no longer holds any notable place in their devotional life.

Will it be said that the idea of sacrifice is too subtle to be popular? Then how explain its choice by Christ Himself? And how explain that sacrifice is found even among the most primitive peoples, wherever there is any idea of God and of religion? On the contrary, it should precisely be our joy to know that in the sacrifice of the Mass we are able to give perfect expression to that which humanity has always striven to utter in every age and in every clime.

Accordingly as we allow the idea of sacrifice to lapse into oblivion, or to lose its force in any degree, we tend in the direction of the Protestant mind. It has often been said that it is the tabernacle that distinguishes our Catholic churches from the "cold and empty" churches of the Protestants. This observation is not altogether correct. For many centuries Catholic churches were without tabernacles, and some of them are to this day. The one thing without which the Catholic church is inconceivable is the altar. Protestantism did away with the altar; and put in its place only a table, the table of the Lord's Supper.

Let us be warned against even the appearance of an inversion of values. The precious value of Communion lies in its relation to the sacrifice of the Mass. It is not simply a repast, but a sacrificial repast, the partaking of the Victim. Too often have our professional theologians neglected this aspect of the sacramental sign. The Eucharistic *signum* is

not simply bread and wine, but bread and wine offered as the objects of a sacrificial rite, and distributed in a sacrificial repast. The effect which is both signified and produced is not simply that of nourishment, but rather it is that very special virtue which results from the partaking of the Victim.

* * *

To receive the Victim is to communicate in the sacrifice, that is, manifestly participate in the priest's action and to be assured of the fulness of its fruit.

The partaking of the Victim is a gesture so self-evident in its meaning that the liturgy seems to consider any lengthy explanation of it to be unnecessary. A study of the Post-communions will help us to sound the depths of that *mysterium* of which they continually speak, and in which they bid us to participate. "Tui nos Domine sacramenti libatio sancta restauret, et . . . in mysterii salutaris faciat transire consortium, . . . et sui mos participes potenter efficiat," etc.

To partake of the Victim is also to be assured of the fruits of the sacrifice. The Council of Trent expresses the wish "ut in singulis missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quo ad eos sanctissimi hujus sacrificii fructus uberior proveniret." St. Thomas says, "hoc sacramentum sumentibus quidem prodest et per modum sacramenti et per modum sacrificii, quia pro omnibus sumentibus offertur."[8] In support of this statement he cites the words of the Canon, "ut quotquot ex hac altaris participatione sacrosanctum Filii corpus et sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur." And in another and still more intense formula, the Church prays: "Sumpti sacrificii Domine perpetua nos tuitio non derelinquat . . ."[9] How could any words express more clearly the identity of the sacrificial and the sacramental fruits of the Eucharist, considering that the sacrifice and the sacrament contribute in different ways in producing them. This point merits further attention on the part of theological science.[10]

[8] III, Q. 79, A. 7 c.

[9] Postcomm. Fer. VI post Dom. Passionis.

[10] Communion applies the grace which the Mass obtains for us *per modum impetrationis*. Are we to understand this mediation of the Mass as extending

Let the faithful once cease to linger so exclusively upon the thought of the Real Presence, let them learn once more to know the sacrificial character of their Eucharistic food and the special grace of the Eucharist, the *sacramentum unitatis*, and they will no longer approach the altar timidly, and retire each to his own private converse with the Lord. And we priests will no longer regard our Mass as an act of private devotion, despite the strong insistence of the Council of Trent, declaring that even those Masses in which the faithful do not communicate are not forbidden nor regarded as private—" (non) ut privatas et illicitas damnat, si quidem illae quoque missae vere communes censeri debent?"

It is true that present defects in right understanding find some excuse in the present status of the liturgy itself. But it must not be forgotten that reforms in this domain are not effected until a necessary preparation has been made among the faithful. Hence our efforts for the moment should be directed toward a better understanding of that which is at hand.

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THE THOUGHT OF THE LAY APOSTOLATE.

I.

LIKE the Angel quickening the waters of the Bethsaida, a holy thought has set the forces of Catholicism astir. With the same apostolic appeal, such as the message of St. Peter to the early Christians carried in the words: "Be as living stones built into a spiritual edifice, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"[1] —this holy thought—the life- and light-bearing thought of

to all the sacraments and sacramentals? Such opinion would harmonize well enough with the traditional idea of the Eucharistic sacrifice, the center of Christian worship. This question has been discussed in the *Semaine liturgique d'Averbode*, 1927, by Dom Maieul Cappuyns. See also: J. H. Oswald, *Die dogmatische Lehre von den heiligen Sakramenten der Katolischen Kirche*, Münster, 1870, I, 567-571. May not one see in the beautiful canvas of Roger van der Weyden in the Antwerp Museum, an expression of this mediatory role of the Eucharistic sacrifice, between the sacrifice of the Cross, the source of all grace, and the sacraments, the ordinary channels of grace? In that case, the Gothic church, all bathed in light, in which the painter shows the scene of Calvary, is our mother the Church, "extra quam nulla est salus".

[1] I Pet. 2:5.

the Lay Apostolate — is urging and actually marshaling at the call of St. Peter's successor, Pope Pius XI, the Catholic brotherhood of to-day to the cause of Catholic Action in the great Catholic Movement of "The Peace of Christ in the Kingdom of Christ". Everywhere, at home and abroad, the Catholic body is at work with the thought of the Lay Apostolate, of Catholic Action and of the Catholic Movement, each day gaining new disciples among its priests and people for its apostolic life. The Lay Apostolate is the Catholic thought of the hour and hence it merits due consideration from every priest and layman.

The revival of the idea of the Lay Apostolate is one of the great thoughts of Pope Pius XI. It occupies a fundamental position in his solution of the Social Question. While others were groping in the dark for its solution in programs of social service and social welfare, Pius XI searched the depths of our Saviour's teaching for the realities whereby the redemption of all human society is wrought. And the result is that he displays anew the fertility of the gospel message and the power of the papacy as the ever young organon of apostolic authority to apply the religion of Jesus. For with the master mind of a theologian and historian, he fashions a simple and practical plan, which brings the social message of our Lord's gospel home to the Christian of to-day. One marvels at the spiritual beauty which he has infused into its contents; for it breathes from every line the life-breath of the Spirit of Jesus, and rivals early Christian utterances with the force of its apostolicity, as it urges the layman to be mindful of his high Christian dignity and to reduce the religion of Jesus to personal life and action. His first Encyclical Letter, *Ubi Arcano Dei,* sketches the fundamental elements of his plan.[2]

All recall that in 1922, when the Holy Father was elevated to the Chair of St. Peter, Western civilization was in the throes of a great crisis of revolution and anarchy. "Because men had forsaken God and Jesus Christ, they have sunken to the depths of evil".[3] From his high position the Holy Father saw that "individuals, the different classes of society, the nations of the earth have not found true peace".[4] The very consciousness

[2] See James H. Ryan, *Encyclicals of Pius XI.* Herder; St. Louis, 1927.
[3] Op. cit., p. 20.
[4] Ibid., p. 8.

which he had of his Apostolic office urged him to seek "an appropriate remedy" which would bring about "true and lasting reconciliation of men one with another".[5]

Nor was his task a hopeless one. Vice-regent of Christ, as he is, he turns our minds to the study of the works of our Saviour. He points to the gifts which He has given us, saying: "Peace I leave with you; my peace I give unto you".[6] With St. Paul he shows that it is only the peace of Christ that can rejoice our hearts; and that "the peace of Christ can only exist in the Kingdom of Christ", which is His mystical Body, the Church.[7] Inspired by the depth and basic character of this thought, the Holy Father fashions a masterpiece of theological formulation in the phrase "The Peace of Christ in the Kingdom of Christ", which he makes the motto of his pontificate. And as he himself says, he thus unites the programs of his two immediate predecessors and of all Christian tradition into one. For Pius X in taking as his motto "To restore all things in Christ" was inspired from on high to lay the foundations of that "work of peace" which became the program and principal task of Benedict XV. "These two programs . . . We unite into one — the reëstablishment of the Kingdom of Christ by peace in Christ — the peace of Christ in the Kingdom of Christ".[8]

This thought of the Peace of Christ, so central to the whole work of the pontificate of the Holy Father, is also the basis of his idea of the Lay Apostolate. From his first Encyclical Letter, *Ubi Arcano Dei,* in which he evolves the thought of the Peace of Christ with a marvelous depth of faith, critical analysis, spiritual insight and apostolic zeal, to his last Encyclical on "The Universal Expiation Due the Sacred Heart," the Holy Father has woven this fundamental message into the whole fabric of his written word. However, the beauty and value of his letters lie not merely in the masterful interpretation which he gives to the doctrine of the Peace of Christ, but also in the moral grandeur of their ethical application, which he gives to this thought on so many occasions with consummate skill.

[5] Ibid., p. 9.

[6] John 14:27.

[7] Col. 3:15 and op. cit., p. 33.

[8] Ryan, *Encyclicals of Pius XI,* p. 33. John A. Ryan says: "The present Pope did but sum up the Christian tradition when he took as the motto of his pontificate this beautiful aspiration."—*Catholic Charities Review,* January, 1926, p. 12.

The fact is that the latter are all couched in such exact terms that they are very valuable contributions to the Catholic cause. For many Catholic thinkers have felt for some time the need of a term which would fully express the thought and activity which Catholics carry on among their fellowmen through "faith that worketh by charity".[9] The colorless terms of social service, and social endeavor, begotten in non-Catholic thought and practice, do not and cannot express the idea of the work which Catholic charity is achieving in the service of its brother. With a master's hand, Pius XI gave to the Catholic world appropriate terms to designate the whole gamut of its activity. He calls the way in which to achieve the Peace of Christ, the Lay Apostolate; the means, Catholic Action; and the motive, Apostolic Zeal.

No wonder, then, that some feel "that Pope Pius XI will bear the name of the Pope of Catholic Action in history".[10] At any rate, our present Holy Father is the great champion of the idea of the Lay Apostolate. Not long ago there was, and even in some quarters to-day there is opposition to and wrangling about the use of the word and thought of the Lay Apostolate. However, authority has spoken and the question is settled. For the successor of St. Peter, Pope Pius XI, while condemning laicism on the one hand in unequivocal terms as the great evil of the day, has on the other urged laymen to share in the work of the hierarchical apostolate, declaring that their service in the cause of Catholic Action is truly a real apostolate.

The Pope's plan of the Lay Apostolate is to renew early Christian apostolic zeal in our day. In his Encyclical *Ubi Arcano Dei,* when speaking of apostolic zeal, he draws up the Magna Charta of the Lay Apostolate, saying: "We mean thereby that fervent apostolic zeal, which strives through persevering prayer, exemplary life, the spoken and written word, and the other works of charity, to have the individual, the family and the state give the Sacred Heart such love and honor as are His due from them as their King. We also include those who wage the holy battle on so many points to vindicate for the family and the Church the natural and divinely given

[9] Gal. 5:6.

[10] Cardinal Faulhaber, *Essential Characteristics of Catholic Action,* Leaflet XLV, Central Bureau of Central Verein, St. Louis, p. 1.

rights which they possess over education and the school. And We include among these works of piety that whole group of movements, organizations and works so dear to our fatherly heart which passes under the name of 'Catholic Action', and in which We have been so intensely interested. . . . Wherefore recall to the minds of the faithful that they should share in the work of the Apostolate both in their private and public life and under your authority [that is, of the Bishops] and of your priests, in order to help spread the knowledge and love of Christ and thus earn the title of 'a chosen people, a royal priesthood, a holy nation, a purchased people,' of whom St. Peter speaks in such approving terms. The faithful, then, more than ever, are united to us and with Christ, and become great factors in bringing about world peace, because they work for the restoration and spread of the Kingdom of Christ".[11]

The history of apostolic zeal is a glorious record of action. Conscious of the fact, that Catholicism at work is a marvel of beauty, the Holy Father designates its zeal as Catholic Action. He describes it as follows: "Catholic Action, on which our hope for the rebirth of the individual, the family, society and the whole world rests, is the Lay Apostolate supporting the Apostolate of the bishops and priests. It is the participation of the layman in the special mission of the Church by coöperating in Catholic things. However, it is not any kind of coöperation, wherein the individual follows his own leads, but only such service as is coördinated and united with all the forces of Catholicism".[12] It must be based on authority. "Therefore the Catholic Action utilizes the form of modern strategy, which sees in large armies not an uncontrollable mass, but a detailed organization of large and small bodies of troops, each burdened with a definite task, but all directed by one authority, the general staff, for the single objective of defeating the enemy. Catholic Action must accept this attitude of mind, so that in private and public life, it can operate according to the viewpoint of Catholic teaching, meet the different needs of time and place, ascertain the position of the opposition, organize ways and means to combat it, enlist coöperation in the fight,

[11] See Latin text, Theatinerverlag, Munich, 1924, pp. 48 and 52, of which this is for the most part a direct translation.

[12] Cf. *Osservatore Romano*, 19 June, 1926.

give splendid example for imitation and effect a constant progress for the Catholic movement".[13]

II.

A study of the fundamental concepts of the Pope's plan of the Lay Apostolate is our next step. They are three in number and we venture to formulate them as follows:

The Lay Apostolate is that organization of laymen who through the charity of their apostolic service help our priests produce, change and adjust all human procedures for the spread of the Kingdom of Christ.

Catholic Action is voluntary service organized by the authority of the Church and done by laymen under the influence of the virtue of Christian love of God and neighbor and the motives derived therefrom, for the purpose of helping our priests spread the Kingdom of Christ on earth and build it up in the hearts of men by producing, changing or adjusting all cultural, moral, social and economic procedures to Catholic standards of life.

The Catholic movement is the Lay Apostolate at work in the Church under the authority of the bishops and priests.

A consideration of these concepts will lead us to discern the elements of the Lay Apostolate.

1. Of fundamental importance is the thought that the Lay Apostolate is dedicated to the apostleship of Catholic Action. As the Pope declares, it is the participation of the faithful in the hierarchical apostolate. The Pope, bishops and priests form the hierarchical apostolate. Pius XI now calls on our laity to share in the apostolate of our bishops and priests.

As all readily recognize, this call to Catholic Action is a modern product only in its word-forms and not in its thought-content. Its modernity lies in its reörganization of an original Christian thought. It is an organized revival of the apostleship of apostolic times. For the message of St. Peter in his first Pastoral Letter to the Christians of the Diaspora resounds across the centuries with its ever youthful ring in the first Encyclical Letter of Pope Pius XI to the faithful dispersed throughout the world. Both St. Peter and his successor, Pope

[13] Ibid.

Pius XI, address not the clergy but the laity, when they say: "You are a chosen generation, a *kingly priesthood,* a holy nation, a purchased people".[14] The thought of the royal priesthood of the laity is the foundation in which the structure of the Lay Apostolate rests. In addressing the pilgrims during the Holy Year, the Holy Father often reminded them of this dignity and glory of the Christian vocation.

At this juncture, then, a brief discussion of the royal priesthood is not out of place. Catholicism prides itself in the doctrine of the royal priesthood as one of the deepest and holiest truths of the Church of Christ. For it is the intimate and everlasting bond which binds us to the Lord Jesus. True it is, that faith and grace also bind the Christian to Christ; but the bond in their case is that of a direct and personal relation which can be lost. But not so with the bond of the royal priesthood. When we once accept it, we are irrevocably bound and consecrated to God in the religion of Jesus. For through it we are incorporated into His mystical Body here on earth, and hence into His Priesthood. By binding our souls to our Creator and our Saviour, it supplies the foundation on which a personal exchange of love can take place between Christ and our souls. The Christian becomes a distinct member of Christ's body. No matter how he runs his earthly career, this relation to his Saviour will always remain; it will be his joy in heaven; or his curse in hell. For he is a priest forever according to the order of Christ.

Three Sacraments establish and perfect this relation. They are Baptism, Confirmation, and Holy Orders. Each not only gives grace but also imparts a religious determination, which theologians call an indelible character. Each according to its nature and purpose stamps on the soul of the Christian the indelible mark of the priesthood of Jesus Christ.[15]

The highest form of the priesthood is given in the Sacrament of Priesthood in Holy Orders. It sets the individual apart from all others for the service of the Lord and empowers him to transmit the blessings of the redemption of Christ to the

[14] I Pet. 2:9.

[15] As St. Thomas S. Th. 3, q. 63, A. 3 says: "Sacramentales characteres nihil aliud sunt quam quaedam participationes sacerdotii Christi ab ipso Christo derivatae."

faithful. It makes him a *minister Christi;* and since Christ lives in His Body, the Church, it also makes him a *minister Ecclesiae.*

However, the power of the priesthood which Baptism and Confirmation impart, is not so all-embracing and so intimate in its effects. For these sacraments create no special order of ministers and endow the individual with only a limited span of priestly powers. However, it is a true priesthood, because it is a true participation in the priesthood of Jesus Christ.

Baptism is the first initiatory consecration into the priesthood of Jesus Christ. For it draws the individual out of this profane world and dedicates him forever to Christ. It makes him a Christian. In this dedication he receives the priesthood of Jesus Christ. He is equipped with priestly powers, which enable him to live the life of a child of God by performing the general acts of religion.

These powers of the priesthood are enlarged through the Sacrament of Confirmation. In it the Christian receives the power to coöperate in the building-up of the Kingdom of Christ. He is officially made an apostle of Jesus Christ and is sent out into the world to give testimony to Christ.

In and through these sacraments, the Christian accepts the priestly responsibility of giving testimony to Jesus Christ; and no one can ever take this duty away from him. He must give testimony to the world that he believes and lives in Christ Jesus; he must be an apostolic sermon made flesh and blood. Each Christian according to the ability of his own personality, traits, character, grace, vocation, environment, obstacles and trials, success and failure, must show that he is a priest of the Most High God, giving testimony unto His Son, our Lord Jesus Christ. Thus a thousand ways are open to us in order to testify our attachment to Jesus. And each form has new glories of wonderful beauty and power to raise up new types of endeavor and to give new stimulations to imitate the High Priest, Jesus Christ.

Everything depends on our conscious appreciation of our priestly dignity as Christians. If we are alert to its riches and power, we become, out of joy of having such a hold on the truth, grace and law of Christ, apostles, seeking to share our limitless richness with others. We become apostles of this

truth, grace and law of Christ, striving to spread the Kingdom of Christ.

No wonder, then, that our Holy Father pins such great hopes to the Lay Apostolate and urges the laity so strongly to be mindful of their royal priesthood.

2. The second element of the Lay Apostolate demands that all the Catholic forces be coördinated and organized for Catholic Action.

We have an abundance of societies and organizations operating in our midst. They range from parish clubs to national organizations. The Holy Father recognizes the right of each to exist; however, he does not want any to be an *ecclesiola in ecclesia.* And so he demands that in each diocese and in every parish Catholic Action be organized as a common undertaking. The Catholic movement must enroll all the societies into its scope of action. Any change, if change there must be, must center on the infusion of an apostolic spirit and ideal into the existing societies.

3. The foregoing brings us to the third element of the Lay Apostolate, which demands that all organization be under the hierarchy of the Church.

The reason is evident. The Catholic movement is a religious undertaking, a movement to accomplish the mission of the Church. However, it seems that our Catholic forces have not articulated, as definitely as they should have, the deep religious character of Catholic lay action. We therefore welcome the declaration of the Holy Father on the object and scope of the Lay Apostolate. For in his plan the apostles of Catholic Action are authoritatively called to serve souls. The Lay Apostolate is a participation in the apostolate of caring for souls. For all that the Church is and all that the Church has and holds, finds its highest and most splendid expression in her mission of caring for souls. Nothing is more central, fundamental and necessary to her very being than her care of souls. For this is the work which flows necessarily from her nature. Fashioned by our Lord into His mystical body, her very being operates for the health and weal of the souls of her members. All her institutions, dogmas, sacraments, offices and work have no other purpose than to save souls. In proportion as her

ministry of caring for souls develops, in the same degree does her inner history as the Body of Christ evolve. When her cure of souls is operative in priest and people, the Kingdom of Christ grows in extent, force, piety and depth. Wherefore the Lay Apostolate must coöperate in this great work of the Church of saving souls.[16] And "to help the pastoral ministry, Catholic Action must intimately associate itself with the ordinary cure of souls within each diocese".[17]

4. The fourth element of the Lay Apostolate demands that it organize all departments of private and public life for the spread of the Kingdom of Christ.

The Encyclicals of the Holy Father deplore the lack of Catholic thought among our own people. Thinking as the "crowd or as the newspapers think has become an all too common attitude to-day". The Lay Apostolate must acquire and develop "a Catholic mind, thinking Catholic thoughts, and must proceed from thought to action and from action to the Apostolate".[18] Every phase of life should receive attention and our forces be corralled to meet their needs. The scope of Catholic Action of the Lay Apostolate is as large as are the cultural, social, moral and economic problems of our day.

5. The last element is the enrollment of all Catholic forces in the Catholic Action of the Lay Apostolate.

The success of the Lay Apostolate depends on the spirit and on the numbers of its apostles. The Pope has great hopes for success because he is an optimist. In his last Christmas address, he said: "We want to be and remain optimists." His optimism must become ours, as we set about to win apostles to spread "The Peace of Christ in the Kingdom of Christ". Then results will begin to tell; for "to them that love God, all things work together unto good, to such as according to his purpose are called to be saints".[19]

[16] The thought of the care of souls is discussed in my book, *The Parish Lay Apostolate*, which will appear shortly. Herder, St. Louis.

[17] Cf. Cardinal Faulhaber's address. Central Bureau of Central Verein. Flugblatt. 37, pp. 4-5.

[18] Cardinal Faulhaber, Leaflet XLV, C. B. of C. V., p. 5.

[19] Rom. 8:28.

III.

The problem of the actual organization of the Lay Apostolate now presents itself. It is indeed a difficult problem, equally as difficult as organizing and developing the faith itself. For the joyful *élan* and apostolic zeal of the Lay Apostolate is only the outward sign of its inner faith and charity. However, some of the external difficulties are lessened, if the requirements of the Pope's plan are kept in view. It is an obvious requirement, since it grows out of the very organization of the Church. Its proposal is that the Lay Apostolate be directly associated with the ordinary care of souls. But since the ordinary care of souls is carried on under the authority of the bishop by the parish priest in the parishes, it is necessary to organize the Lay Apostolate as the common undertaking of the parish.

However, two processes will appear as necessarily in the organization of the Lay Apostolate as they do in the organization of the Church. They are the processes of centralization and decentralization. The work of centralization will take care of the organization of the Lay Apostolate in the diocese as a whole, realizing the organization of the various departments of Catholic Action, such as Bureaus of Education, Charity, Theatre, Movies, Radio, Family, Youth Movement, Women's Movement, Industrial Problems and the like. And it may be remarked at this point, that the National Catholic Welfare Conference has been an exceedingly great force in spreading the thought of the Catholic movement and of the Lay Apostolate in America. For of its very nature, it is an hierarchical apostolate; and as such, it is marshaling the forces of the American episcopate into a voluntary association, which purposes to foster and develop a practical scheme of Catholic Action on a national basis. In fact, it is the greatest attempt in recent Church history to make it possible for laymen to help our bishops and priests in their great apostolic work of the care of souls.[20] However, the character of the central bodies should be that of organizing agencies to carry on Catholic Action which is beyond the scope and ability of the ordinary care of souls in the parishes. The fallacy of con-

[20] See splendid article on the N. C. W. C. by Archbishop Dowling in the October issue of this REVIEW.

ceiving such agencies as *the* Apostolate must be avoided; for they are only one department of the Catholic movement and only a complement to the rest of the scheme of the Lay Apostolate.

Vital to the Catholic system of organization and productive of an immeasurable amount of good in the life of the individual is the parish association. It is the field of operation of the ordinary care of souls. In its association, the parish priest carries out the whole program of the Church, incorporating the individual into the body of Christ and perfecting all in the communion of the Saints. Thro'ghout the last fifteen hundred years the parish has been the ordinary means of local organization in the Church to realize the truth, grace and law of Christ in the lives of men. It seems therefore that the parish is the center in which our efforts should be concentrated in order to achieve the purpose of the Lay Apostolate.

The usefulness of a Parish Lay Apostolate is beyond debate. For it gives the parish priest a formal agency to produce, change or adjust all human procedures in its associations. It gives the parish priest a device through which he can organize all the activity of his parishioners to meet with encyclopedic detail the needs of charity of the whole parish under competent supervision and coördination. It supplies the parish priest with an instrument to tackle every type of problem and see it through to its final solution. It gives the parish priest help in his pastoral ministry, so that he can minister to each individual in the parish and thus heighten the Christian life and milieu of the entire parish brotherhood.

It is evident that a program of action is necessary for the very life of the parish Lay Apostolate. It is an indispensable tool in order to arouse and educate the individual to an apostolic spirit and through the service of the individual achieve the program in the parish as a whole. The following program lists parish apostolic endeavor under seven headings.[21]

1. *Census-Taking.* The present practice of the care of souls in our parishes suggests the first item of Catholic Action for

[21] This thought of the parish and its program is developed at length in my book, *The Parish Lay Apostolate.* The Catholic Union of Ohio, State Branch of the Central Verein, adopted this program at its Annual Convention, 9 July, 1928.

the parish Lay Apostolate. No one will deny that our parish priests are, generally speaking, practising an excellent "socialis cura animarum," as the pastoral theologians designate it; but observation, experience and contact with many alert parish priests reveal a distinct need for an "individualis cura animarum," which will obtain an individualized understanding of and give an individualized care to each person and family in the parish.[22] But the first step to such a knowledge is the identification of the individual through a thorough census. Since our parish priests have not the time, energy and ability to meet the problem single-handedly, they need the help of laymen in this work. The parish Lay Apostolate is an admirable agency for the taking of the census and for keeping it up-to-date.

2. *Catholic Action for the Family.* Next in the order of the program, but of primary importance, is the care and service which Catholic Action renders the family. The apostolate of promoting and defending the Catholic ideal of family life through personal example in private and public life, the written and spoken word, needs to be extended to an apostolate of charity. The Parish Lay Apostolate is an excellent agency to express the parish's understanding of "the Charity of Christ", and serve those families in the parish who are in any way unadjusted to the Catholic ideal. All sorts of family problems will appear, such as sickness, poverty, widowhood, desertion, maladjusted immigrant families, ill-advised marriages, invalid marriages, mixed marriages, children without Baptism, non-Catholic education of children. The census will reveal the extent of such problems. The parish Lay Apostolate must undertake the rehabilitation of unadjusted families, make provision for the expression of the Catholic ideal, safeguard the stability of the marriage bond, correct moral delinquency, remove ignorance, relieve poverty and nurse the sick.

3. *Spiritual Catholic Action.* A basic phase of apostolic endeavor is undoubtedly the spread of the spirit of Christian fellowship. We are all brothers in Christ. This relationship

[22] The Seminary Department of the Catholic Educational Association has recognized this need and adopted a resolution at last summer's meeting, urging that more attention be given to the individual care of souls in our seminary studies.

imposes a duty on the disciples of Jesus to love and help one another. In the light of this Gospel message, the parish Lay Apostolate can set about to arouse a better understanding of Christian fellowship and brotherhood; it can fashion opportunities for their brethren to express their fellowship. And since there are so many who have lapsed from the brotherhood, the parish Lay Apostolate will search out and help fallen-away Catholics, the minimizing Catholics, the immigrant, the erring, and above all lend a helping hand to the searchers and converts to the truth of Christ.

4. *Protective Catholic Action.* The problem of delinquency is assuming massive proportions. It will appear in almost every city parish. The Catholic Action of the parish Lay Apostolate must be organized for protective charity work in the parish, serving the unmarried mother, the inebriate, children without parental care and juvenile delinquents.

5. *Special Parish Action.* The ordinary care of souls uses often extraordinary means "to protect souls against the deadly influences of constant friction with a materialistic world and against the all-pervading atmosphere of sensuality and worldliness". Parish missions, retreats, lectures, triduums, Forty Hours' Devotion, parades, etc., form some of the activities of special parish work. The parish Lay Apostolate makes it possible not only to induce every parishioner to partake in such works, but also to give each individual preparatory and after-care treatment through its service.

6. *Catholic Mission Action.* Work for the Missions forms an integral part of the Catholic Action of the parish Lay Apostolate. With the establishment of the Lay Apostolate in the parish, the parish priest can formulate a mission program which the parish Lay Apostolate can interpret through its contacts to every individual in the parish. It will win them for the cause of the missions and enlist them in the active service of the plan.

7. *Catholic Propaganda Action.* This department of the Lay Apostolate covers the whole range of Catholic thought, ideals, practices, societies, press, literature, organizations, clubs and education. Through its individualized knowledge of every person in the parish, the parish Lay Apostolate will be

a splendid means to "missionize" the whole parish for Catholic Action and reduce all endeavor to a common undertaking of the parish.

It is with great joy that we note that this program is finding a fairly large expression in many parishes in America. The Parish Visitors of Mary Immaculate, a Religious Community of Women, Home Missionaries, Trained Catechists and Professional Charity Workers in New York City, are doing exceptionally splendid work along the lines of this program.[23] So are the Missionary Servants of the Blessed Trinity in parishes located in seventeen of our large cities. The Sodality work in Pittsburgh is another example. In fact, Bishop Boyle has lately inaugurated a very significant change in the charity organization of his diocese, when he decided that no relief will be given through the central charity organization, but only through the parish. A number of workers from the central organization are at the disposal of the parish priests; but the Bishop has left the parish priests free to develop the parish charity organization, as they see proper.[24] The need of a parish Lay Apostolate is evident. Although there is no doubt that there is a considerable number of parish priests doing work along these lines, still we have no evidence to gauge the extent nor the development of the movement in our parishes. All that we can say is that it has made a fair beginning.

The progress of the Lay Apostolate movement will depend on its workers, as the Holy Father points out. The workers are divided into two classes: volunteers and professional workers.

The volunteers form the body of the Lay Apostolate. They are men and women who have heard the call to Catholic Action and have enlisted in its ranks. They pledge themselves to apostolic zeal and desire to give an expression of their understanding of how Jesus loves us and of their consciousness of the consequent relations of brotherly love which His love imposes on us, especially in that unit of His brotherhood, the parish association. The moral grandeur of this

[23] Cf. *The Parish Priest-Missionary,* which describes their work well.

[24] Cf. *Catholic Charities Review,* April, 1928.

service is intensified by the fact that neither the parish priest nor the professional worker can ever give all the personal service needed in the parish association. Their use, however, does not mean that their services are enlisted for the sake of economy; but that they are wanted as an expression of the volunteer's understanding and consciousness of the fundamental law of Christianity, and therefore necessary for Christian life, such as the parish mediates. This fundamental viewpoint of their duty of brotherly love will bring freshness of vision and enthusiasm, which is really contagious and so invaluable to the work of the parish Lay Apostolate. Charity organizers are experiencing this to be the case in their work;[25] and in the history of the early Church, volunteer service drew the pagan encomium, which has resounded down the ages: "See how they love one another".[26] Each volunteer means one more vital contact with the parish. Since the parish is a religious association, these contacts are of great value; they provide channels for spreading, developing and augmenting the truth, grace and law of Christ among the other members of the parish. With a large number of volunteers coming into first-hand contact with unadjusted persons and families, the parish Lay Apostolate will have so many intelligent agents to rouse the understanding, consciousness and interest of the parish, the community, and the Church to its sub-standard brethren and to the causes that produce such situations. Each volunteer will be an educator, a missionary, an apostle in matters that make for the welfare of the whole parish and consequently for that of the Church and the state.

The professional workers give the parish Lay Apostolate leadership. However, the efficiency of their leadership will be measured in large part by the knowledge and skill which the professional workers display in the specialized business of influencing the volunteers and others to apostolic action. Knowledge and skill come through training, either in school or experience. Everywhere to-day the thought is gaining ground that trained workers are essential to effective service in the parish. The Parish Visitors of Mary Immaculate and

[26] Cf. Tertullian, *Apostolicum*, c. 39.

[25] Cf. Watson, *Charity Organization Movement in the United States*. Macmillan, 1922, p. 148.

the Servants of the Blessed Trinity are positive evidence to the point. Although religious workers will be of great service to the organization of the parish Lay Apostolate, still our great hope lies with lay women. The reason is simply this, that our religious orders will never be able to supply all the workers that are needed. As a result we must rally our young lay women to the cause of the parish Lay Apostolate. They are well suited for the work, as they have many natural qualifications and are ready to give full-time service, as long as the remuneration is sufficient for them to live on in reasonable comfort and health.

There is, however, a need for schools which will give the professional training necessary for the parish worker. Most of our schools of social service do not adequately meet the problem of training the parish worker. They train for general charity work. But what the professional worker needs is training in parish charity work, or in Catholic Action in the parish. Above all, a deep religious training is necessary, and the organization of some kind of a union, such as the Sodality offers, which will give the professional workers the security and blessing of a common life.

The "Retreat" will be a great means in arousing apostolic zeal and of training the Lay Apostolate in Catholic Action. It is far better than a mission. For as Father Plater says: "The mission is addressed to the masses of men: the retreat to a select few. The mission is designed to convert: the retreat to form an apostolate. The mission makes men Christians: the retreat, standard-bearers of the Christian Faith. The mission leads them to the Church; the retreat into the sanctuary".[27] Not long since it was quite general in some parts of this country to have parish retreats; but somehow they have fallen into desuetude. Alongside of the great Closed Retreat Movement going on in the country, it seems that it would be an excellent move to inaugurate again parish retreats, not as a substitute for the closed retreat, but as a means to arouse and develop an apostolic spirit in the parish and to insure a constant stream of "closed retreatants". Above all, however, the closed and the parish retreat should give its exercises a Lay Apostolate orientation. They should enter on the notion of

[27] *Retreats for Workers*, p. 19.

the Kingdom of Christ, its call to work in prayer, personal example, in one's vocation, in service for the corporal and spiritual welfare of one's neighbor, working with Jesus in the care of souls, the reward for one's work, the field of harvest, the armor of the Lay Apostolate, etc. The retreat will then be a great force in the development of the apostolic spirit so necessary for the Lay Apostolate.

As our Saviour chose seventy-two of His disciples to be heralds of His message and helpers in His ministry, He said to them: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send laborers into his harvest".[28] Wherefore the Church prays unceasingly for good and pious priests. But the needs of the times force us to broaden the scope of our prayer and to ask the Lord to send Lay Apostles into the harvest. With our royal priesthood re-living the commandment of our Saviour, when He says: "A new commandment I give unto you, that you love one another, as I have loved you, that you love one another. By this shall all men know that you are my disciples, if you have love one for another",[29] the charity of Christ will achieve through our apostolic endeavor "The Peace of Christ in the Kingdom of Christ".

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THE PARISH CENSUS.

PERSONS engaged in social work find an increasing number of Catholics appealing to agencies other than the parishes for assistance in solving their individual and family problems. Mrs. Jones goes to the juvenile court to ask the judge to help her in regaining control over her ten-year-old boy. Mrs. Smith goes to the domestic relations court for help in getting her husband to recognize his obligations of contributing regularly to the support of his family. And Mrs. Jones and Mrs. Smith might be multiplied by hundreds who can be seen in the waiting-rooms not only of our juvenile and domestic relations courts but also of the Associated

[28] Luke 10:2.

[29] John 13:34-35.

Charities and the private organizations dealing with children. The defence of the pastor is that the persons who have recourse to outside agencies in solving their individual and family problems are of very little account, that they are more of a liability than an asset to the Church—a very weak defence. Is it not just as important to save our wavering and careless Catholics to the Church as to make new converts? Is there not just as great a field for missionary work among the careless and indifferent Catholics in American cities as among new peoples in far-off lands?

The following case is fairly typical of a large group of Catholic children appearing before our juvenile courts. Joseph, fifteen years of age, was the oldest of a family of six. Joseph had been brought in for operating an automobile without a permit. He had never received any religious instruction and a visit to the home showed that the same was true of all the children in the family. The father and mother did not attend Mass or make their Easter duty. It may be safely stated that of the Catholic children coming before our juvenile courts more than half have practically no contact with their parishes. Of 166 children appearing before a certain juvenile court last year 141 had practically no contact with the Church and only ten were attending parish school. Some months ago the writer took a census of one square in a congested section of a large city. The old homes in this section had been turned into cheap apartments. Three or four large families were living in homes that had originally been one-family houses. As a result of a careful canvass, thirty-seven Catholic families were found in the square and of these twenty-four had no contact with the Church. The parents of fifteen families had been married outside the Church and forty-one children were being brought up without any religious instruction.

A canvass recently taken in a parish in another city showed that of 575 families the parents of 200 of these families did not attend Church nor had they made their last Easter duty. About 100 children were receiving no religious instruction and forty were attending Protestant Sunday schools. Of fifty poor families with whom the writer had contact recently the members of twenty-five had received no religious instruction, the mem-

bers of fifteen had received the equivalent of the religious instruction given in the ordinary Sunday school and the members of ten families had received the equivalent of the instruction given in eight grades of the parish school.

It may be contended that these figures are not representative. They represent in a large measure the families of the poor, of those on whom life's burdens have weighed most heavily. But do the poor lose their faith more frequently than those higher up in the economic scale? We cannot answer this question with any degree of assurance. Our information in regard to the religious failures of the well-to-do is rather limited. There is every good reason, however, for believing that large numbers of persons in more fortunate circumstances do become careless and indifferent in the practice of their religion.

Any pastor who has made a careful census of his parish will point to a goodly number of families who have drifted away from the Church. Some of the problems presented will be easy of solution; others will present insuperable difficulties. In many of these families the parents will have married outside the Church.

About two years ago a certain pastor in a large eastern city finding that his Sunday school was not coming up to expectations decided to secure the services of two Sisters to take charge of it. After the Sisters came to the parish they conferred with the pastor and a complete program of work was mapped out. Besides attending to the Sunday school the Sisters were to give instruction after school hours to the children attending public school. The parish had 300 children in the parish school and 250 public school children were attending religious instruction in after-school hours. The pastor rather prided himself on the fact that every child in his parish was receiving religious instruction. His only concern was to have the instruction given in a systematic way. In order to get a true picture of the situation it might be well, at this point, to remember that we are not dealing with an old down-town, congested parish, but with a relatively new parish, made up, almost entirely, of middle-class families.

After the Sisters had been at work for about six months they called on the pastor. There was a problem to be solved

in which they needed his help. Their after-school classes were overcrowded. They needed more space. In a period of six months the number of children in these classes had increased from 250 to 500. What was the secret? Very simple. The Sisters had been making a continuous house to house canvass of the parish. The results they secured could be also secured in every other parish in the United States by careful and painstaking work.

A very optimistic superintendent of schools in a large diocese, a few years ago, stated that ninety per cent of the Catholic children of the diocese were attending parish schools. If he had studied the statistics supplied by his own chancery office to the *Catholic Directory* he would have found that not more than fifty-five per cent of the Catholic children of the diocese were reached by the parish schools.

In 1925 Father Carr, the Director of Catholic Charities of Buffalo, made a study of the Catholic children attending public schools in the city of Buffalo. The results are most interesting. As a result of a careful canvass he found that 28,011 or 45.2 per cent of the children in the public schools of the city were Catholic. In the same year there were approximately 35,000 in the parish schools, which means that the Catholic schools were taking care of the religious education of less than sixty per cent of the children. And Buffalo ranks very high in parish school development. In most dioceses the parish school is not reaching more than fifty per cent of the Catholic children.

What is happening to the 2,000,000 Catholic children in American public schools? Speaking of the 28,000 Catholic children in the public schools of Buffalo, Father Carr says: "If these 28,000 children were divided in classes of twenty-eight it would require one hundred priests ten hours a week to give each child religious instruction for one hour a week. It would require one hundred priests from two to three hours a week to hear their confessions once a month. It would require 1000 teachers to give them three periods a week in which to teach them their prayers and the most essential definitions of the Catechism and the progressive evidences of religion which the American child needs to give an account of the faith that is in him." The chances are that Father

Carr is not very wide of the mark when he estimates that only about thirty-five per cent of the Catholic children in public schools are being reached by present Sunday-school methods.

All that has been said in the preceding paragraph is designed to show that the Catholic Church in this country is losing contact with a very large group of its own people. In every city it is failing to reach thousands of Catholics who need instruction and guidance. Large numbers of Catholics are now turning to other agencies to assist them in solving their domestic problems and in the care and upbringing of their children. The problem, in the last analysis, reverts to the pastor. He must know his own people and must, therefore, take the steps necessary to this end.

Some ten or fifteen years ago the annual census was looked upon as an essential part of any well-organized parish program. The conscientious and zealous pastor believed that he could not proceed intelligently without an annual enumeration of his flock. For the pastor with a high sense of responsibility the census was only a means to an end. It gave him and his assistants an opportunity of becoming acquainted with the people, of understanding their problems, of bringing the influence of religion into their lives and of attaching them more closely to the Church. Now we hear on all sides that an annual visitation and enumeration of the people of the parishes is no longer practicable. The priests have too much to do. Each and every priest has one or more parish societies; he must attend to the sick, say funeral Masses; he must prepare his Sunday sermons and special sermons during Lent and Advent; he must prepare children for First Communion and Confirmation and must take his turn in giving religious instruction in the school.

An exceptionally energetic pastor's description of his experience with the census is quite enlightening. "For the past six years my two assistants have begun the work of the annual census faithfully on 1 October. In spite of frequent interruptions they made fairly good progress during the months of October and November. During these two months they have usually been able to visit about four hundred families. In the month of December the interruptions become more frequent. Added to their regular work are the many problems

unearthed in the census-taking, domestic difficulties, persons married outside the Church, children who have not been baptized or who are growing up without religious instruction. As a result of the increasing pressure of work the census drags and is finally abandoned before it is completed." This pastor is now trying the experience of having the members of the Holy Name Society of his parish take up the census. After the Holy Name men have turned in their cards he plans to go over them with his assistants and assort them. The priests will then make a systematic visitation of the families that are unknown to them. Another equally energetic and a nationally known pastor with a large down-town parish has insisted on an annual census. The pastor himself, although well along in years, participates in the census. He holds a conference twice a week with the assistants in regard to their progress and the problems encountered. While the difficulties of census-taking in this parish have been multiplied by the great increase in the number of apartment homes the pastor contends that they are by no means insuperable. He insists that by careful planning the priests can establish contact with apartment-house families. One of the most enterprising and zealous priests with whom the writer has come into contact has combined two methods of maintaining contact with his people. With his two assistants he takes an annual census of the parish and he also has, in the different sections of the parish, a number of responsible leaders whose duty it is to inform him in regard to newcomers or families that may have drifted away from the Church. Each leader is given a definite district for which he or she is responsible. The pastor visits personally all the families called to his attention by the parish leaders. When families have been careless he keeps up his visitation until he wins them back. If the members of the family need religious instruction he instructs them in their own homes. He sometimes has as many as twenty families under instruction in their own homes at one time.

Many pastors are coming to use volunteer lay workers exclusively in taking the census. The pastor makes out a simple card calling for the names, ages, etc. of the different members of the family, the address, schools that the children attend, father's occupation and whether or not the members of the

family have made their last Easter duty. Singular as it might seem, most of the census cards do not attach very much importance to religious information. Dates of Baptism, First Communion, Confirmation and dates and place of marriage are very frequently overlooked. As soon as the cards are ready the pastor calls his men together and gives them the necessary instructions. The men usually go in pairs, each pair being assigned a certain district. The entire enumeration rarely takes more than a week. If any difficulties are encountered they are passed over. If any experience difficulty in finding admittance to an apartment house the easiest way out is to assume that there are no Catholics in the building. In only rare instances is there a house-to-house canvass. The men usually accept the statement of a Catholic family as to whether or not there are any Catholic families in the block.

The best that can be said about the lay census is that it gives the pastor a list of names and addresses. The worst that can be said about it is that it is all too frequently associated with the raising of funds for the Church. The reverse side of the census card is used as a pledge card. After the enumerator has secured the information called for by the questions on the face of the card he proceeds to exact from each family a pledge to contribute a specific amount for the support of the parish. The people's first impression of their new parish is, therefore, that it is interested primarily in their ability to contribute to the support of the Church. The impression made on those who have become indifferent to religion is liable to be particularly unfavorable. The census should be a means of establishing a closer bond between the pastor and his people, not a scheme for money raising.

Quite recently the writer learned about a new method of census-taking. A certain bishop was anxious to have a complete enumeration of all the Catholics in his diocese. He, accordingly, directed all the pastors to make a census of their respective parishes. Each was free to follow his own methods and technique. The only requirements were that all should use a standard card and that the cards should be turned in at a certain date. Among the methods followed by the pastors in this diocese was distribution of the cards in the pews of their churches on Sunday. Announcement was made that all heads

of families should take the cards home, fill them out and return them to the parish rectory. This method of enumerating the souls of a parish does not need any comment.

The increasing amount of organization work in parishes, the rapid shifting of population in our cities and the development of apartment-house life have made the parish census more difficult. Some of the situations that make the census more difficult at the same time make it more important. The shifting of population has tended to draw people away from the Church. When they remain only a short time in any one place they do not become attached to any particular parish. In the old neighborhood the Church filled a very large place in the life of the people. It was a real community center. The people looked to it for guidance in all the important concerns of their lives. It was a part of the atmosphere in which they lived. The great movement of population in American cities has weakened very considerably the bonds that join large numbers of Catholics to the Church. Many other activities are now competing with the parish for their interest and support. It is exceedingly difficult for the parish to develop a leisure time program that will compete successfully with the motion pictures and other forms of commercial recreation. This new relationship of the people to the parish makes the work of pastoral visitation all the more important. It is now more necessary than ever before for the pastor to maintain close personal contact with his people. He must depend very largely on his personal contacts to make religion a vital force in their lives.

An annual census is an essential part of the priest's pastoral responsibility. In taking the census the priest gathers a certain amount of necessary information about the spiritual condition of the people of his parish, but this fact-gathering is only a means to the building-up of the spiritual life of the parish. It gives the priest an opportunity of becoming acquainted with his people and their problems and of winning their confidence. On the basis of the census, moreover, the priest can build a constructive and systematic social and spiritual program for his people. Many of the trials and difficulties of his people which he could not possibly have learned about, will be poured out to him on the occasion of the annual census.

One is scarcely able to conceive of a parish in which a priest with a clearly mapped out program cannot find time to take an annual census of his people. When a priest says that he cannot find the time to take a census, what he really means is that he cannot deal with one of the most essential parts of his pastoral responsibility. Without the census he cannot cope with the most urgent problems of his parish. The census gives him the only means of coming into contact with people who need his services most.

The annual census in itself is not so exacting. What makes it exacting is the revelation of difficulties unnumbered, in the parish to which the priest must give his time and attention. Every day the census will bring to light cases of persons married outside the Church, of children unbaptized and growing up without any religious instruction and persons who have not made their Easter duty in several years.

The primary purpose of the census is the gathering of information in regard to the parish as a basis of pastoral action. In collecting this information a standard card should be used. This card should be prepared carefully beforehand. It should call for certain general information about each family and its members, such as, the family composition, nativity of parents, mother's maiden name, date and place of marriage, occupation of father, religion of father and mother, their attendance at Mass and reception of Sacraments, dates of birth, occupation, schools attended, school grades, dates of Baptism, First Communion and Confirmation of the children.

It would be well, in all instances, to add a question as to whether or not the family contributes to the support of the Church. In the poorer sections of our cities it would be desirable to add questions on the recreational centers which the children attend and the names and character of the work of organizations working among the Catholic families. It is a good practice for the priest to carry a loose-leaf notebook with alphabetical arrangement to provide for detailed information in regard to families presenting special problems, such as, marriage outside the Church, lack of religious instruction for the children, and domestic difficulties. The priest who is a trained observer will also make special note of conditions in the neighborhood tending to undermine the religious and family life of the people.

The census is a coöperative undertaking. When a number of priests are engaged in taking the census in a parish they should hold regular conferences for the purpose of profiting by the experience of one another. These conferences will give the individual priest a better understanding of the method of census-taking. They will call to his attention many problems which otherwise he might have overlooked.

The present methods of census-taking in the various dioceses are chaotic and unrelated. In any large diocese one will find a variety of methods and standards in this important work. In some parishes the priests take a complete census every year, while in others a complete census is never taken. In a number of parishes the census is taken by the laity. The census is all too frequently associated with appeals for funds. The information called for by the census card varies considerably from parish to parish. Moreover, we do not seem to have very clearly defined objectives in the census. What is the purpose of the census? Is it merely to give the pastor a complete list of his parishioners? If this is all that the census means, then it can be taken care of by a lay group working under proper supervision. On the other hand, if the census is designed to give the priest a comprehensive view of the problems of his parish and to give him an opportunity of establishing personal contact with his people, then it is a very vital part of the priest's own pastoral ministry which he cannot very well delegate to any lay group.

In some dioceses discussion of the methods and technique of the parish census has formed part of the program of the quarterly clerical conferences. What the practical results of these conferences have been in improving census-taking the writer is not in a position to state.

In two dioceses standard census cards have been prepared by the central diocesan office and furnished to the various parishes. In one diocese the authorities have at their disposal a trained personnel which is prepared to advise the parishes in regard to the technique of census-taking.

What do the present chaotic methods of census-taking mean? Simply this, that the Church in the United States does not know its own people. It is not in a position to tell whether we are losing or gaining. One wag has suggested that pos-

A SCHEDULE FOR PARISH CENSUS

[This is submitted as a tentative form of statistical schedule to be used in taking a parish census. It has been used in five parishes.]

FAMILY NAME ..... Father's Name ..... Nativity ..... Religion .....

Address ..... Mother's Maiden Name ..... Nativity ..... Religion .....

Name of Church where married ..... Date of Marriage ..... Present Parish .....

STATUS OF FAMILY { Deserted ..... / Divorced ..... / Separated ..... } Father — / Mother — Dead Date .....

NAME	Date of Birth	Occupation	School and Grade	Baptized and Date	First Communion	Confirmed	Easter Duty	Mass every Sunday	Remarks
Father									
Mother									
Child									
"									
"									
"									
"									
"									
"									

1. Does family contribute to support of Church? .....
2. Do children use Recreational Centers? .....
3. Give names of Recreational Centers attended? .....
4. Do mother and children use Summer and Health camps? .....
5. Names of Camps attended? .....
6. Do Parents or Children attend Protestant services? ..... Where? .....
7. Give names of all Organizations to which Parents and Children belong? .....

sibly we prefer to live in a fool's paradise, but someday, sooner or later, the grim reality will stare us in the face. No business concern could possibly continue the methods that our various parishes employ in acquainting themselves with the spiritual needs of their people. A business concern that employed such methods would be in a state of bankruptcy before very long.

There is only one way in which the census can be made an effective instrument for the discharge of pastoral responsibility, of securing the information which the Church should have in regard to its own progress and of studying the various factors making for loss and gain, and that is through diocesan leadership. It is not sufficient that the bishop direct his priests to take up a census every year. The ordinary priest cannot be made into an expert statistician on order of the bishop. What the priests need in this matter is not so much orders as advice and direction.

In all the larger dioceses of the United States there should be one priest who is especially set aside and especially qualified for giving advice and direction in regard to the parish census. This priest could draw up standard forms to be used in all the parishes of the diocese. He could make an effort to see that every parish took a systematic census once a year. This priest would need a considerable amount of official backing. Pastors are very individualistic. In their struggle to build up their parishes they seem to have found it necessary to build a wall around them. They have built an impregnable wall of defence against all outsiders, friends and foes alike. It is to the eternal credit of the American pastor that he strove so valiantly to build up the spirit of his parish. If he went to extremes at times he did so in a good cause and with the highest motives. The time, however, is now upon us when pastors must join with others in promoting city-wide and diocesan-wide movements. If the diocese sets aside a priest who is capable of giving sound constructive advice in regard to the parish census, the ordinary pastor will be glad to avail himself of his advice. In this connexion, and in regard to other diocesan special works, we are always reminded of the shortage of priests. It may be noted, however, that priests can be found for other diocesan special works and it

may be that Father So-and-So was able to secure a fourth assistant last year from the diocesan authorities. It is a question of values.

In some places there is a tendency to use parish visitors for census work. The parish visitors, it may be noted, are generally members of religious communities of women. In the writer's judgment there is no good reason for turning over the census work entirely to religious any more than for the turning over entirely of the teaching of Christian doctrine. Pastoral visitation of the people is an important priestly function and it cannot be lightly turned over to other persons, no matter how efficient they may be. The parish visitor, however, can and is playing a very important supplementary rôle. The priests in many large city parishes cannot possibly do all the follow-up that is necessary on the religious problems revealed by the census. The census will reveal large numbers of careless families that will need constant visitation in order to acquaint them with their religious duties and bring them back to the Church.

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CATHOLIC RURAL ACTION AND THE CLERGY.

THE sixth annual meeting of leaders in Catholic rural action was held at St. Benedict's College, Atchison, Kansas, 25-27 September, 1928. It was a privilege to meet those who have fostered this commendable undertaking for the betterment of the Catholic Church in rural America, and, both by informal contact and by attentive participation in the various sessions, to obtain an accurate knowledge of the Catholic rural program. The assembled delegates agreed that the Catholic Rural Life Conference is in a position to give significant aid to the rural pastor in solving the immediate problems which confront him and in enabling him to render a larger measure of service to his flock; and that it will succeed largely, although not exclusively, in proportion as it obtains the interest, support, and coöperative action of both rural and urban priests of the United States.

The objective of the Catholic Rural Life Conference is ultimately supernatural. Its end is that of the Catholic Church at large—the salvation of souls. Its entire program, embracing several distinct phases of rural endeavor and numberless specific forms of activity, converges ultimately to one objective—the salvation of immortal souls. Since the immediate ministration of the Church is carried out by the pastor, it is evident that not only the most fitting but also the most effective way in which Catholic rural action can accomplish its purpose is through the local pastor. And since the movement fosters everything which makes for the betterment of rural life, utilizing material prosperity, social welfare, and educational opportunity to obtain its supernatural objective, those who are in direct charge of the work in different localities must be able to motivate and coördinate the entire program from the supernatural point of view. No one else in the local field is so competent to do this as the pastor. Hence the Catholic Rural Life Conference will best accomplish its purpose through his instrumentality.

The country presents a most favorable environment for the leading of a wholesome Christian life. The chief means by which the Catholic Rural Life Conference will lay the foundation of permanent success consists in the education of all concerned to a due appreciation of country life. Priests, more than any other group, understand the meaning of well ordered Christian living; they have a deeper insight into the somewhat intangible but none the less real rewards of rural life; and they, as ministers of the Church and rectors of schools, have almost unlimited possibilities for educating the lambs and the sheep of the flock. The Catholic Rural Life Conference has in the pastor one who understands the significance of Catholic rural action and who possesses the most effective instrument by which its objectives can be obtained.

Local leadership is absolutely necessary in carrying out the program sponsored by the Conference. The movement is national; the problems it attacks are based upon the rural situation of the country as a whole; the solutions it offers are directed to the attainment of nation-wide results. But the general problem is made up of specific local problems and can be solved only by well ordered action in definite local com-

munities. Furthermore, it is the policy of the Conference to work exclusively through local authorities. In rural communities, the outstanding leader of the Catholic population, the one to whom all look for guidance, is the pastor. It is most important for the Conference to make effective contact with rural pastors, and most of the above has special application to this group of our clergy. However, the Conference also has a legitimate claim upon the interest and support of urban pastors as well. Let us speak of each group in turn.

What has the individual rural pastor to gain from the national Catholic rural life movement? He can obtain from it a grasp of the rural religious situation which prevails throughout the entire nation; he can extend his knowledge and enlarge his vision of the particular field in which he labors; and he will be able to see the far-reaching effects of activities which he fosters in his own group of rural Catholics.

The rural pastor will obtain help in solving the pressing problems which arise inevitably in the course of his ministry. Perhaps he has no school and wonders how to provide a next-best means of instructing the children in religion. Or he has a school, but knows that neither content nor method of instruction is adapted to the needs of country children. The social life of the community may be at a low ebb; his people, young and old, may fail to enjoy themselves in a neighborly way, and instead, flock to the city to taste of its questionable pleasures. There may be no unity of spirit, no coöperative action for the general welfare. Confronted by these and similar difficulties, the pastor will be able to profit by contact with the Catholic Rural Life Conference.

The Conference will also help the pastor to initiate projects whose importance may not be readily seen, but whose effects will be for the lasting welfare of his people. It will aid him in fostering wholesome social life, in building up Christian culture, in making for the stability of the community, and in directing all of these phases of activity to the one great objective—the welfare of Holy Mother Church and, through her, the salvation of immortal souls.

Let us consider for a moment the relation of the urban pastor to Catholic rural action. It is important that the city pastor also should have an appreciation of the country way of

living. He is a brother of the rural pastor, and any disparaging word of his regarding the country mission has its dampening effect on the zeal of his fellow clergyman from the country. It leads the rural pastor to pity his unfortunate condition and impatiently to bide the time when authority will reward him with an urban appointment.

Generally speaking, money is more abundant in the city. If the urban pastor has a proper appreciation of the importance of rural Catholicity, he will be happy to assist the struggling parish in the country. It is all the work of God, and there is no reason why flourishing city parishes, with imposing buildings and liberal revenues, should not ease the burden for others which can hardly meet necessary expenses. More and more grows the cry for equalization of financial burdens, especially in the upkeep of schools. Ever and anon there comes a suggestion of diocesan financing of the schools. We have little sympathy for any further effacing of parish lines and feel that each parish should, if possible, directly care for the entire parochial plant; but we do look with favor upon any reasonable plan which will lend aid where aid is sorely needed. Hence it seems quite proper, even from general considerations, that the more opulent urban parishes should help struggling rural parishes—and for this, there must first be sympathetic understanding on the part of the urban clergy.

The rural church has a legitimate claim upon the interest of the urban church. No inconsiderable percentage of the members of city congregations have come in from the country. They were born on the farm, fed, clothed, and educated on the farm, during their younger days, and came into the city just at the dawn of productive manhood and womanhood. They did not worship in the city church nor sit at the feet of teachers in the city school during those years when they consumed much and produced little. Surely the city congregation owes a very real debt to the country which is such a source of immediately productive population.

This point leads to another, namely, that whatever the city does to develop healthy, intelligent, trained boys and girls in the country will rebound to its own benefit. A goodly number of these alert and able citizens will become members of the city group, and of the urban congregation. The city church

will eventually profit by purifying and vivifying one of the main tap-roots of its population. What it does directly for rural betterment is indirectly for its own benefit.

We shall now take up in order a few of the subjects which occupied the attention of delegates at the recent Conference. The afternoon session on Wednesday, 26 September, was devoted to rural education. Father Felix N. Pitt, Secretary of the School Board, Diocese of Louisville, Kentucky, occupied the chair. After a brief address, based upon experience with the rural schools of his own diocese, the Reverend Chairman introduced Dr. John M. Wolfe, Diocesan Superintendent of Schools of the Archdiocese of Dubuque, Iowa. Father Wolfe read an extensive paper on adaptation of curriculum and course of study to rural needs and interests. He made clear the necessity of providing a curricular content which will be suited to the specific needs of country boys and girls, and urged the presentation of curricular materials in accord with the pre-school and contemporary experience of the child.

Dr. Wolfe's paper was discussed from the schoolman's point of view by the superintendent of schools from the Diocese of Wichita. He supplemented Dr. Wolfe's essay by calling attention to some of the peculiar problems which arise in the small school so often found in the country. He further insisted that any attempt to work with the rural Catholic school must be made in coöperation with the pastor, who has immediate charge of the entire parochial plant, and who finds in the school one of the most effective instruments for fulfilling his divine mission.

Father M. B. Schiltz, who has engineered a number of remarkably successful projects in his country parish at Panama, Iowa, discussed Dr. Wolfe's essay from the viewpoint of the rural pastor. He described in a genial and interesting manner several activities in which his school children have engaged—activities which contributed to their education and which gave them a deeper appreciation of the rewards of country life. Among the projects he described were a bird contest and boys' club work. He also told of the parish park which serves as an attractive and much frequented community center.

We have heard several rural priests decry the effects of modern education, especially that given in the high school.

Their children lose all love for the country, develop habits of laziness, and come out of school with sophisticated minds, self-indulgent wills, and with no special preparation for any kind of life. Can it be that these boys and girls are just normal American children who have been subjected to the wrong kind of education—one which had little regard for their background of experience, their interests, and their present and future needs? The Catholic Rural Life Conference presents a forum for discussion of such questions and helps the pastor to lay out a program which will enable his school to accomplish its legitimate educational aims.

Miss Margaret Lynch, Assistant Executive Secretary, National Council of Catholic Women, reported on the progress of the Religious Vacation School. This institution is a commendable temporary substitute for the parish school—no more. It has been tried from coast to coast and has proved itself to eminent satisfaction. The Religious Vacation School has been described in many carefully prepared articles; e. g. those which appeared in *Catholic Rural Life* during the past year. No doubt our priests are acquainted with its nature and its possibilities. Briefly, it is a summer school, of several weeks' duration, in which children who cannot attend parish schools assemble daily for religious instruction given by Sisters, Catholic lay people, priests, or seminarians. The plan is flexible and may be adapted in almost every detail to local circumstances. The National Council of Catholic Women has sponsored the Religious Vacation School in a special way, and through Miss Lynch renewed its pledge of service.

An interesting development in the vacation schools has been the entry of seminarians into the field. The Rev. Arthur Durand, ordained from St. Paul Seminary last June, was called upon to discuss this phase of the work. Father Durand was a summer vacation catechist for several years and talked from a background of real experience. He has published a little booklet on the subject under the caption *The Seminarian as a Summer Vacation Catechist.*

The Rural Problem in Mexico was the theme of a talk given by Father Edwin V. O'Hara at a mass meeting on Wednesday evening. Father O'Hara visited Mexico last summer with a group of representative Americans. The members of his party

listened to a series of prepared lectures delivered by Mexican officials and educators, and enjoyed every opportunity to see conditions for themselves. Father O'Hara traveled about, conferred with prominent Mexican Catholics, carried on research in libraries, and everywhere gave special study to the agrarian problem. He described devotion to Our Lady of Guadalupe, which originated with the appearance of the Blessed Virgin to a poor Indian in the year 1531, and which centers in the Shrine of Our Lady of Guadalupe near Mexico City, as one of the most effective bonds of unity in Mexican life to-day. He attributed the social upheaval of the past two decades to the abolishment of communal land ownership in the year 1857, and to subsequent acts of injustice which placed large estates in the hands of powerful landlords and reduced the Indians to a state of helpless peonship. Communal land ownership and cultivation had endured among the Indians in Mexico for three centuries, due to the magnificent fight of Bishop Bartolome de Las Casas (1474-1566) for the personal and economic freedom of the Indians. The stage in Mexico was prepared for widespread revolution by the end of the last century.

In the first decade of the twentieth century an attempt was made to solve agrarian problems by the application of sound Christian principles, but the swelling tide of social anarchy could not be stemmed. Father O'Hara warned Americans to regulate land ownership and agricultural industry by Christian principles, lest this great nation move toward such social chaos as reigns in the stricken republic on our Southern border.

The Right Rev. John F. Noll, D.D., Bishop of Fort Wayne, spoke on bigotry in rural districts. Bishop Noll keeps a sensitive finger on the religious pulse of the nation. Perhaps there is no Catholic in the United States who understands American Protestantism as does Bishop Noll, and undoubtedly no one has done more to establish harmonious relations with our separated brethren. The Bishop pointed out that religious prejudice is most bitter where there has been little or no contact with Catholics—in the rural sections of the country where Protestants are in an overwhelming majority, and out in the open spaces where Catholics are few and scattered. None could appreciate the truth of this statement more keenly than

rural pastors in the audience who stand face to face with bigotry day after day throughout the year. Bishop Noll called attention to pioneer conditions in dioceses of vast extent, few priests, and scattered population, and described various expedients by which priests have counteracted this anti-Catholic and un-American prejudice. He commended the efforts of the Catholic Rural Life Conference to strengthen Catholicity in the country, and said he expected to see in the movement great potentiality for ridding the nation of bigotry.

Discussion on Thursday dealt with the *farm home,* a subject of special interest to the many farm women in attendance, and with *farm business,* a subject of particular concern to the farm men. Experts from the Kansas State Agricultural College and real farmers took a leading part in both general and sectional meetings. We may dismiss these subjects with the observation that rural pastors can help their people to build and ornament attractive homes, and to conduct their industry in accord with improved agricultural and business methods. An example of the first is the Rev. L. N. Zirbes, North Lake, Wisconsin, to whom Catholic and non-Catholic alike come for counsel in building new country homes or in remodeling old ones. An example of the latter is the Rev. A. J. Luckey, Manhattan, Kansas, President of the Catholic Rural Life Conference for the past two years, who has worked in coöperation with the State Agricultural College at Manhattan.

New officers of the Conference were elected as follows: the Rev. W. Howard Bishop, President; the Rev. M. B. Schiltz, Vice-President; the Rev. Edwin V. O'Hara, Secretary; the Rev. Felix Newton Pitt, Recording Secretary; the Rev. Joseph Schmidt, Treasurer. The Conference resolved to continue publication of *Catholic Rural Life,* its official monthly organ, and adopted a plan to finance it over a period of five years. An effort is being made to secure the names of one hundred supporters, each of whom will obtain the sum of one hundred dollars by subscription and donation during the period designated.

A brief sermon was delivered by the Rev. John LaFarge, S.J., at the closing Solemn Benediction service. He set forth the thought that a tradition of rural devotion, centered in the Blessed Sacrament, and flowering forth in individual lives

loyal to the See of Peter and true to the American type, will do more than anything else for the betterment of rural Catholicity.

This selective discussion of subjects treated at the sixth annual Catholic Rural Life Conference should give our readers a better notion of the immediate objectives of Catholic rural action. Perhaps it has also served to substantiate the statement made in the beginning of this paper—that the Catholic Rural Life Conference is in a position to aid the rural pastor, and that it will succeed in its work largely, although not exclusively, in proportion to the interest it evokes and the coöperation it receives from both urban and rural clergy of the United States.

Priests who are interested in the situation of the rural church might appreciate a few references to literature on the subject. Among the best general surveys of rural America and of movements for the betterment of country life, are the two handbooks of *Rural Social Resources,* published by the University of Chicago Press, Chicago, Illinois. The first, edited by Benson Y. Landis and Henry Israel, appeared in 1926; the second, edited by Benson Y. Landis, in 1928. *These Changing Times,* E. R. Eastman, The Macmillan Company, New York, 1928, has been described by the Rev. E. V. O'Hara as "altogether a well-informed account of the story of farm progress in America during the first quarter of the twentieth century". The only comprehensive work on the rural life movement among Catholics is Father Edwin V. O'Hara's little volume, *The Church and the Country Community,* published by the Macmillan Company, New York, 1927. Those who have a particular interest in the rural school might consult some of the following:

The Rural Problem in its Bearing on Catholic Education, E. V. O'Hara, The Catholic Educational Association Bulletin, Vol. XVII, No. 1, November, 1920.[1]

The Superintendent and the Rural School, E. V. O'Hara, The Catholic Educational Association Bulletin, Vol. XX, No. 1, November, 1923.

[1] Facts unearthed by Father O'Hara in the preparation of this paper opened his eyes to the importance of the rural church, and to the serious dangers threatening rural Catholicism. Stimulated to action, Father O'Hara initiated the Catholic rural-life movement under the N. C. W. C. Department of Rural Action, and he has since remained the guiding genius of its progress.

The Rural Catholic School, by the Rev. Felix N. Pitt, The Catholic Educational Review, October, 1928.

The Rural Problem and the Catholic School, by the Rev. T. Leo Keaveny, Catholic University, Washington, D.C., 1922.

Progressive Trends in Rural Education, Mueller, The Century Company, New York, 1926.

The history of the Rural Life Bureau, N.C.W.C., and of its protégé, The Catholic Rural Life Conference, might be traced through the files of *Catholic Rural Life,* now in its seventh volume. Current numbers of this monthly periodical, issued during nine months of the year from the Catholic University, Washington, D.C., will keep its readers informed on latest developments in the field of Catholic rural action. The subscription price is one dollar a year; in clubs of twenty or more, fifty cents a year. Subscribers of the magazine are also enrolled as members of the Catholic Rural Life Conference.

LEON A. MCNEILL.

Wichita, Kansas.

THE ARCHBISHOP'S POCKETBOOK.

MONEY.

FATHER MCCABE'S pleasant laugh was resounding in the freshly papered sitting-room of Tom Burns. That apartment had received additional importance, not only from the rose-colored decoration, but also by being tastefully furnished to make it a combination of parlor and office, where stray visitors who wanted to see the Vicar might be interviewed by the chief sexton of the cathedral, in order to save time for other serious business. It had a bed-chamber attached, which allowed Tom to retire occasionally into temporary obscurity without actually going to sleep.

The silent member on the editorial staff of the *Diocesan Handorgan* came in quest of details about a vacant parish, recently made so by the death of a priest who, within four years of incumbency, had paid off a rather large debt on the church. His pastoral methods were none the less involved in obscurity, which made the choice of a proper successor a somewhat knotty problem for the administrator of the archdiocese.

Our literary pastor of St. Kevin's was as a rule well informed about local diocesan matters. In this case however he felt at sea, owing to a certain dislike—temperamental in its way—which had kept the two priests from closer communication. The dead pastor had the reputation of being what is termed in clerical circles "a hustler". In the midst of his activity the elderly housekeeper had found him dead at table as the result of what the doctor pronounced cerebral congestion and hemorrhage, commonly called nervous apoplexy. The deceased was known to have applied at one time or other for different quasi-irremovable rectorships and seemed rather ambitious for ecclesiastical promotion. His superior, the late Archbishop, not wishing to create an impression that he was discriminating against a candidate who was free from official censure, had at last appointed him to a suburban parish which had become financially involved because of unforeseen changes in the roads of traffic. He thus hoped that the new field of pastoral service, since it demanded earnest and continuous application, if not also a fair degree of the serpent's prudence in management, would absorb the pastor's aspirations for higher place.

At the obsequies there had been a conspicuous lack of those touching demonstrations of filial affection which usually accompany the burial of the priestly shepherd by his flock. The little children were absent, or scattered in small groups among the elder folk, for there was no school. His Grace had advised the erection of a Sisters' primary school before all else, but the plea that the obligation of paying interest on the actual debt would be a handicap seemed sufficient reason to leave the priest to his own devices for the time. The examination of financial returns showed, as already stated, a quite satisfactory balance, accounting for the almost complete liquidation of the debt on the church property. Yet Father Martin, the Vicar General, had cause to hesitate before making his report to the episcopal administrator and urging a regular appointment to the vacant parish. Among the late Archbishop's manuscripts he had found a note directing attention to the methods of the deceased pastor in the government of his parish. There was also on file a letter from a prominent convert, written at the suggestion of his confessor, complaining of the pastor's habit

of collecting money in the church during the Canon of the Mass. The writer pleaded in excuse of his temerity that, having spoken of the matter to a number of priests, he was assured that the authorities of the diocese would wish this regrettable procedure to be corrected.

The earlier note, in the Archbishop's own hand, pointed to information which he had received from the physician who attended him as consulting practitioner during the last period of the prelate's life, when he rallied at times from the disease which foreboded the end of his busy career. With this doctor he was in the habit of speaking quite unreservedly, as he did with the Vicar, on subjects that happened to affect the vital interests of his sacred charge, so that perfect candor on the part of his confidants became an easy matter under the circumstances.

Father Martin deemed it prudent to broach the subject with the late Archbishop's medical friend, as it might guide him in suggesting a successor for the vacant parish. Accordingly he invited the physician to a conference.

"Doctor," said the Vicar, "you knew the late Father Ditmar, and were a member of his parish during the last three years?"

"Yes, sir," the doctor replied, "I knew him, though we rarely met; and I confess to have designedly avoided his company."

"What do you mean—avoided his company?" broke in Father Martin. "You saw him in the church, or on his pastoral visitation?"

"I did not attend his church," answered the doctor, "and had given orders to my servant at the door to say that I was not at home whenever the priest called."

"But why?" the Vicar murmured. "You are aware, I need not say, of the duty of Catholics to respect their priests and support their pastors?"

"Yes, certainly," the doctor explained. "I respect the priestly office, and I have made it a conscientious duty to send my contributions each month to the Reverend Pastor with a note respectfully indicating my wish to support the needs of the church. But I did not concede to others the right to act as the assessors of the extent of my obligation in the arbitrary manner which my local pastor had adopted in the administra-

tion of the parish. I referred my reserve to the Archbishop, and he allowed that my course was justified."

"So I glean from a note left by His Grace," replied the Vicar, "and it is the chief reason for my consulting you now. We want to avoid the adoption of pastoral methods which may injure rather than promote Catholic faith and that loyalty which it demands for its pastors. But how did the priest exercise the function of assessor, as you term it?"

"Well," said the physician, "he undertook to ascertain from one source or other what he believed to be the estimated financial ability of the different families or leading members of the parish, and told them what he expected from them in the way of liquidating the debt on the church. The debt, as he rightly stated, was not of his own making but devolved upon the congregation. When at a meeting, called for the purpose of devising measures to free the parish from debt, some of the leading members resented this method of procedure, the pastor became quite angry and told us we neglected or ignored our duty as Catholics. As similar insinuations were repeatedly made from the altar I felt justified in absenting myself from the regular services of the parish and took a pew in the cathedral, where I attended regularly without neglecting to send what I believed to be my conscientious share of support to the parish priest."

The matter was a delicate one, and the Vicar carried the inquiry no further. But from other sources he learned subsequently that the plea for money had become the chief aim of the late pastor's administration in church and on visitation. Not only did the deceased priest personally take up the collections at the two Sunday Masses, for that purpose leaving the altar during the celebration of the Holy Sacrifice, but a guard was stationed at the church door to exact a fee from those who could not show that they had paid for a seat. The periodical reading of names and amounts contributed at the service caused considerable dissatisfaction among members of the congregation. In short, the allotted time for attendance was taken up to a large extent by appeals for money, so as to limit the spiritual instruction generally to a perfunctory reading of the Gospel. At times when an extra Mass was said by a stranger, the pastor extended his money quest during the Canon of the Mass.

It was difficult to legislate against this sort of conduct since the apparent justification lay in the fact that the church was in debt.

As it was manifest that faith and devotion had grown cold in the parish, the first step called for seemed to be the preaching of a mission so as to awaken among the people a fresh realization of their religion. Next in order was the organization of a school for the children to sustain the hope of the future, as well as to bring the parents into closer relation with the pastor as shepherd of the young flock. In view of the prejudice created by the past ministration the question of money would have to be kept as much as possible in the background; and yet, to manage a scheme of building operations without urging immediate financial support presented a serious problem, and called for somewhat unusual care in the selection of a new pastor who should understand and readily adapt himself to the situation. In the meantime the diocesan journal was to assist in creating a proper estimate of the position which applicants for the pastoral office were to meet.

Tom Burns was not in condition to give much information to Father McCabe. His native reverence for the sacred ministry made him shy of criticism. However, he remembered an altercation he had had with the dead priest about the undertaker who was known at the cathedral. The latter was supposed to charge rather moderate prices for his funerals, a proportionate part of which went to the pastor's perquisites. These Father Ditmar thought too small. "Wait, Father," Tom had laughingly ventured; "later on we can make him raise the price of your own funeral, to make up for his present niggardliness. Long life to your reverence!" The latter had replied with a half-sinister smile at the humorous retort.

When the topic was broached at the customary meeting of the diocesan consultors there appeared to be a diversity of opinion. The taking-up of the collection by the priest was not deemed altogether out of place, if he were not the celebrant of the Mass. The same was allowed for contributions by a person at the door, provided it did not tend to keep people from assisting at the parochial Mass.

"But it does keep them out," exclaimed Father Bruskens.

The others were silent. When the old Belgian priest got aroused, the *Dutch* in him tended to make things interesting. He had been silently listening up to this. Now the pent-up dam was about to burst.

"There is no valid reason for ever talking money from the altar. That is a sacred place where the Gospel is to be preached in conjunction with the Lord's Supper. The first Catholic priest who talked or devised the scheme of *money* while our Lord was ministering Holy Communion was Judas Iscariot, and he had the devil in him."

A venerable confrère, who maintained the practice of stationing a collector on Sundays at his church door, mildly objected that the church could not be supported without money, and that the legal code of the Old Testament, sanctioned by the New Law, explicitly prescribed the tithes for the support of the priesthood, placing Levitical guardians of the treasury receipts at the gates of the Temple courts.

The Vicar General, while attending to the discussion which was going on among the consultors present, had in the meantime opened a handy concordance volume of the Bible, and now read aloud:

"Here it is in the words of Esdras (eighth chapter—"And I separated twelve of the chiefs of their priests . . . and I weighed unto them the silver and gold for the house of our God . . . And the priests and the Levites received the silver and the gold'."

Father Bruskens stood up:

"Yes, yes, I know all that. Priests and Levites were stationed at the collection posts in the Temple courts to direct the visitors at the festival seasons where to place their offerings for *different objects*; and these offerings were afterward gathered under the care of a high priest to be allotted to their designated purposes. But the point is that *these offerings were absolutely voluntary*. There was no coercion, no blackmailing, no drive. There was no interference with the free and devout exercise of the services in Temple or synagogue. People gave because they had learnt that it was the law of God to make offerings, not because the priests were watching and forcing them by their misplaced appeal to parish loyalty and priestly respect. If there were pastors who abused their

God-given authority by extorting money from the people under the plea of duty to the Church, our Lord Himself gave them a piece of His mind and called them by their right names: 'Hypocrites, you make void the commandments of God that you may keep your own traditions! You say: *Corban* [money gift] shall profit you.' That is why, with all our boasting of progress and our grand building schemes, we make no converts and merely rouse the opposition of seculars to the Catholic religion. There you have got my opinion on the subject, and I know I am but repeating what was the constant teaching of our late Archbishop at the Conferences of the Clergy. Am I wrong, your Reverence?"

The question was addressed to the Vicar, who smiled his consent, evidently pleased to have the usually genial old gentleman with the Teutonic blood in him in a temper which made him blurt out the truth. As there was a secretary, who kept the minutes of the Consultors' meeting, the whole matter would be brought before the episcopal administrator on its objective merits.

LANGUAGE.

Denis O'Boylan answered the call at the front door, and then rang the priests' bell for a sick-call. The junior assistant, who answered the messenger, spoke Italian with the latter, and Denis came to Tom's room to report, as he was expected to do, that he could not understand a word of what the two had said.

"And don't you know any Eyetalian or other furren tongue?" gravely queried Mr. Burns.

"Divil a bit of foreign tongue would I speak, excepting English," came back the answer, "and that only because we Irish have adopted the British as a sort of stepdaughter who could hardly get on without us."

"Dinis, your heart is in the right spot," said Tom, with satisfaction. "But Eyetalian is different. You see it is the language of the Pope who bears the weight of all the nations of tne whole world on his shoulders; and that means that he has to have a head on him."

"And do you, Mr. Thomas Burns, speak it yourself?" said the younger sexton.

"Why, yes," slily answered Tom, "though not as easily as Father Martin, the Vicar, does. You see an Eyetalian will understand you if you shrug your shoulders, spread out both hands, and say *Kilosa*. But it is all in the way you pronounce it—the tone, you know, and that sort of thing, which, as Shakespeare used to say, shows the mind of the man who speaks. And when you have that you have everything."

"Wonderful!" remarked Denis. "It is from that great pocket-book up on the shelf that you learnt it, I suppose."

Tom smiled assent. But Denis was not so easily bamboozled. He had lately met a Kerry man who had been a zouave in the Pope's army; and he was determined at their next meeting to find out from him what *Kilosa* meant.

"You want to know what *Kilosa* means?" asked the Papal soldier. "And where did you find the word, if it is not axing too much?"

"Why, it is all explained in Tom Burns's Pocket-Book, which he got from the late Archbishop as a special present," explained Denis. "Though it did not have much money it is, there is a power of wisdom contained in the old wallet which makes Tom awfully smart."

"Well, now, that's quare," said the other. "Why, *Kilosa* (*chi lo sa*) means nothing more than *An' what do you know about it?*"

Denis was not satisfied. He thought there must be more to it than that. So he kept on, and finally got Pat Dillon's story of his guard service in the Irish Brigade for the Holy Father. He would use the information in his later talks with Tom Burns to show him that he knew a thing or two about the Pope which was not in the Archbishop's pocket-book.

The fact was that our Kerry man did not know much Italian himself. He had, with his native *wanderlust,* joined the group of Irishmen who volunteered as members of the Pontifical Guard, but had soon tired of the discipline and returned to Cork. The experience served him to pretend that he had been intimate with the Pope and Cardinals at Rome, and he managed, despite his pronounced brogue, to inspire his countrymen with the notion that he could talk Italian.

"And was it the Pope that sent you to America?" Denis asked. "Or did you leave the Holy City and *Erin go brach* to convert the Indians? Tell me that, honestly."

"Bedad, it isn't to the Yankee gibberish about timprince I would be listening now, if I could sit in the Vatican with me bottle of *chianti* before me, or at home on the ould sod with a dhrop of the rale poteen, talking natural language, instead of making a *sportheen* of meself with these Napolitan foreigners who pretind to be Eyetalian but don't know a blessed word of the Pope's language."

"Well, then, why did you leave the old country?" persisted Denis. "Maybe Tom Burns, our head sexton at the cathedral, would talk with you in Eyetalian. He knows it all and gets it straight from Rome where the Archbishop used to go and make his reports to Burns afterward. Or do you mean to go back to Kerry when you have made decent Eyetalians out of the Indians?"

"Do I mean to go back?" Pat replied. "And faith I do that when I have earnt a bit of money. *Mavrone orth*, it is there I should now be with me father an' mother who are dacint people living on their little farm. But they wanted me to marry Bridgie Malone who with her folks wor ould neighbors an' she was to get two hundred pound down on the nail, and a fair share of stock besides."

"And why didn't you marry her?" Denis queried.

"Aye, yes, why didn't I? That's a long sthory. Marriage isn't a joke, an' if things turned out conthrary after the priest has wanst tied the sthring you'd have to stick to yer bargain all through."

"Didn't you like Bridgie Malone?"

"Oh, I liked her well enough, if that was all. But I knew nothing about coortin', as they call it, and the ould folk were agin me because I had no occipation, an' my nodding to Bridgie in the chapelyard were no way to support the farm. Ses me mother, ses she to me: 'Tom, you are no *omedhaun* an' I don't like to see you lave the counthry. Maybe you could earn a bit to convert the ould man to let you marry Bridgie, for the girl is still young, an' you'll be as han'some as iver whin you come back with a pocketful of money. Yer father an' I kin manage the little home till then, and it would be a blessed thing if the two farms jining could be made one with you and Bridgie ne'er dhrawing any disturbance in the family'.

"'Mother machree?' ses I, 'do ye think the girl takes a liking to me? I know I am young and tindherly raired an'—"

"'Shtop your palaver, ye schaming thief! The girl comes of good family, an' with her manes could get a good lad for a husband anywhere in the country. But if she see yer red pants and yellow sash of the Pope's zouaves, she'll want none but you. It's the mother an' father I'm thinkin' of when I say: Go to America and come back with a couple hundred poun's of greenbacks Irish money.'

"So, here I am," continued Pat; "came on a Wilson tramp steamer, working me way across. It was a hard time I had stoking the English coal-fire whin I had been used to the dacent warmth of the turf at home, an' I was glad to get out of it. There was an Irish soggarth at the landing in Castle Garden. Ses he to me: 'What do ye mean to do?' I told him that I had no friends in America but was a Papal zouave all right. He only laughed, looked at me hands and then said: 'Could you take a job at blowing the bellows for a while until something suitable turns up? There isn't much money in it, but ye might do better later on.'

"'Blow the bellows?' I asked.

"'Yes,' said he, 'the pipe organ—in the church.'

"'Yerrah, I could blow the pipe all right if I had the tobacco, but we don't do it in church in th' ould counthry.'

"'Well then,' ses he, 'go on an' inquire for Barclay Street. There are Catholic booksellers there, as you'll see from the windies, an' maybe they'll give you a job to sell their goods to the clergy.'

"With that I wint an' have tried to sell books since then."

"And how did you succeed?"

"Poorly enough. The clargy are too larned to read anything but the latest news in the papers. An' the nuns are too poor to buy anything but retorick an' picture grammars. So I haven't earnt much more than me bred an' butter from day to day, an' the people at home are waiting for betther news from America."

Denis O'Boylan made no further mention to Tom Burns of his Italian chum. He could not, however, forbear a comment, as though casually, on the smart priests who seemed to have no trouble speaking foreign languages, like the young

assistant at the cathedral who had studied in Rome. That reminded the chief sexton of his uncle in Nebraska, and he made no secret of the fact that he had been destined at one time to be himself a candidate for Maynooth College, at least in the early dreams of his mother who saw that the lad had no special liking for the girls of his age in the parish. The association cast about him a sort of halo which fitted in with Tom's long-tailed coat inherited from the late Archbishop. That coat with its capacious pockets was the distinguishing mark which stamped him of superior clay in the eyes of Denis O'Boylan, although the latter was fully alive as assistant sexton to the vanity and kindred weaknesses of his semi-official superior, the privileged possessor of the mysterious pocket-book, on Tom's freshly painted mantelpiece.

"It's tax-collectors and money-changers they would make of our young priests instead of apostles," were the words being muttered on the stairway by the venerable Belgian pastor who was on his way home after giving the Consultors a piece of old-time Gospel truth.

"Whom does he mean?" asked Denis, as he heard the voice through the open door, while he cast a significant look at the dark object on the shelf.

"Why, it's Father Bruskens, rehearsing his sermon for next Sunday, about Levi, the Jewish banker's conversion. He is talking to the people in the parish who think of nothing but fairs, card parties, and picnics to raise money for their fads by getting the priests to announce them from the pulpits."

O'Boylan began to suspect that his friend was somewhat innocent of clerical tricks with which he himself had become familiar, but he said nothing, wise sub-sexton that he was.

Analecta

ACTA PII PP. XI.

ENCYCLICAL LETTER.

On the Return of Eastern Peoples to the Church.

PIUS PP XI.

Venerable Brothers, Greetings and Apostolic Benediction

No one who has perused the annals of the Catholic Church is ignorant of the attention which Our predecessors of earlier times gave to the promotion of the study of Oriental civilization and to the promotion of a deeper acquaintance with it among the faithful and especially among the clergy. Indeed, they knew that the many evils of the past, including that most deplorable separation which had torn from the root of unity so many churches that once were very flourishing, arose of necessity not only from a mutual ignorance and contempt especially among the people, but also from prejudiced opinions which had been acquired by minds long alienated; and they knew that a remedy could not be applied to so many evils unless these impediments were removed.

Now, to touch briefly upon several historical proofs from the very times when the bonds of ancient union began to be relaxed, which bear witness to the care and solicitude of the Roman Pontiffs for this region; all are acquainted with what benevolence, or rather reverence, Hadrian II received the

two Apostles of the Slavs, Cyril and Methodius, and with what special marks of honor he adorned them; and likewise with what zeal he supported the Eighth Oecumenical Council, the fourth assembled at Constantinople, even sending delegates, although not long before so great a portion of our Lord's flock was snatched away by a lamentable separation from the Roman Pontiff, the supreme divinely appointed Shepherd. These sacred assemblies to provide for the interests of the Church in the East have been held successively in the course of time, as for example at Bari when near the burial-place of Saint Nicholas of Mira Saint Anselm, the famous doctor of Aosta and likewise Archbishop of Canterbury, by his teaching and the exceeding holiness of his life stirred the minds and souls of all; as at Lyons where those two luminaries of the Church, Angelic Thomas and Seraphic Bonaventure, had been summoned by Gregory X, although the one was snatched away by death on the very journey, and the other in the midst of the severe labors of the Council; as at Ferrara and at Florence where, when those ornaments of the Christian Orient, Bessarion of Nicomedia and Isidore of Kiew, later made Cardinals of the Roman Church, easily bore the leading part, the truth of Catholic doctrine strengthened rationally and methodically and suffused as it were with love for Christ seemed to lay open a way for the reconciliation of these Christians of the East with the Sovereign Shepherd.

Religious Orders' Labors.

These few instances, Venerable Brethren, which we have called to mind, certainly demonstrate the fatherly providence and the zeal of the Apostolic See for the nations of the East; these of course are the more famous examples, but by their very nature more rare. Yet, many other and even unceasing advantages have come from the Roman church upon all the regions of the East — a certain and, so to speak, daily profusion of blessings encompassing it — especially when religious were sent to spend life itself that they might look after the advantages of the Eastern nations. For, supported, as it were, by the authority of this Apostolic See, those high-spirited men, especially from the religious families of St. Francis of Assisi and of St. Dominic, went forth, erecting houses and

establishing new provinces of their Orders, and, not only by theological teaching but also by other knowledge that pertains to worldly and religious culture, not without great labors civilized not only Palestine and Armenia but also other regions where the Easterners, subject to the domination of the Tartars and the Turks and perforce separated from unity with Rome, were deprived of excellent sciences but particularly that of religion.

These remarkable services and this mind of the Holy See the Professors of the University of Paris seemed to have considered and examined as early as the XIII century, for, as it has been handed down to memory, complying with the prayers and wishes of said See, they founded an Oriental College in conjunction with their University; regarding which our predecessor John XXII some time later anxiously questioned Hugo, Bishop of Paris, as to what progress it was making, and as to what fruits it was bearing.[1]

Testimony of Writings.

In addition to this, other facts no less remarkable exist, attested by literary documents of the same period. Humbert of the Romans, a very wise man, Superior General of the Order of Preachers, in a work which he wrote "regarding those matters which it seemed should be treated in a general council to be held at Lyons," recommended the following one by one as necessary to conciliate the minds of the people of the East;[2] a knowledge or familiarity with the Greek language, "since by means of the various languages a diversity of people is brought together in unity of faith"; next, a supply of Greek works and likewise a timely collection of our works translated into the Oriental languages; and he likewise urged his own brothers, gathered in general chapter at Milan, to consider the knowledge and study of Oriental languages as of great importance and to strive piously to make themselves ready and prepared for holy expeditions among those peoples, if God's will should so direct. By no means otherwise did Roger Bacon of the Order of St. Francis, that most learned man, most be-

[1] Denifle-Chatelain, *Chartul. Univ. Paris*, t. II, n. 857.
[2] Mansi, t. XXIV, col. 128.

loved of Clement IV Our predecessor, not only write[3] eruditely about the languages of the Chaldaeans, Arabs, and Greeks, but he displayed a knowledge even of other languages. Moreover, in emulation of these, the famous Raymund Lully, likewise a man of singular erudition and piety, asked Our predecessors Celestine V and Boniface VIII very vigorously (which was the nature of the man) for many things and obtained them, some rather daringly conceived in view of the times — regarding the conduct of Oriental affairs and studies; regarding placing one of the Cardinals themselves in charge of these same studies; finally regarding the promotion of frequent religious missions not only among the Tartars, Saracens, and other infidels, but also among "schismatics," to recall them into the unity of the Church.

Oriental Schools Created.

But indeed more renowned and especially remarkable is the fact that under the same inspiration and leadership, as it is recorded, a decree was passed in a general Council at Vienna and promulgated by Clement V, our predecessor, in which We discover that Our Oriental Institute was, as it were, foreshadowed: "With the approval of this sacred Council We provide that schools in the various subscribed languages shall be erected, wherever it happens that the Roman Buria exists, and in fact at the Universities of Paris, Oxford, Bonn, and Salamanca, and We decree that in every one of these places Catholic men be maintained who possess a proficient knowledge of the Hebrew, Greek, Arabic, and Chaldaic languages, namely, two skilled in each language, to direct the schools therein and by translating works in these languages faithfully into Latin to teach these languages carefully to others, and by zealous instruction to transfer acquaintance with these languages to others, so that those who have been sufficiently instructed and taught may be able with God as the author to produce the fruit for which We hope, to propagate the faith soundly among these infidel peoples . . . ."[4]

Since, indeed, when at that time everything among these Oriental nations was in a state of disturbance and most of

[3] *Opus maius,* pars tertia.

[4] Denifle-Chatelain, *Chartul. Univ. Paris,* t. II, n. 695.

the aids to study were scattered, the minds of studious men in other respects very keen were with difficulty, or rather not even with difficulty, able to be instructed and trained in deeper learning, on this account you realize, Venerable Brethren, that this too was a care to Our predecessors — that not only should some special chairs of Oriental studies be accessible in the leading institutions or universities which existed at the time, but that certain, as it were, more timely seminaries should also be set up especially in the light of this bountiful city, whence the sons of those nations, instructed very carefully in every quality of knowledge, might depart for the line of battle very well prepared to wage the good fight. Wherefore at first monasteries and colleges were established at Rome for Greeks and Ruteni, and houses were assigned to Moronites and Armenians; moreover, with what advantage this was for souls and the advancement of learning, has been clearly testified by documents of liturgical and other fields of knowledge, which the Sacred Congregation of the Propagation of the Faith has had published in various Oriental tongues, or by the very precious Oriental manuscripts which the Vatican Library has carefully collected and most devotedly preserved.

POPES' CONTINUING INTEREST.

Nor does the matter by any means rest here; for, since Our most recent predecessors, as we have shown above, were well aware that a more extensive knowledge of Oriental affairs among Westerners would conduce to the fostering of mutual love and respect, they concentrated every effort to obtain so great a blessing. As witness to this we have Gregory XVI, who, when he was raised to the dignity of the Sovereign Pontificate in the very year in which he was to perform a papal mission to Alexander I, Emperor of Russia, had made a careful investigation of Russian affairs; a witness also is Pius IX, who both before and after summoning the Vatican Council recommended that the study of Oriental rites and ancestral teachings should be more widely spread; a further witness is Leo XIII, who bestowed such love and pastoral solicitude not only upon the Copts and Slavs but also upon all Orientals that in addition to the new Congregation of Augustinians surnamed "of the Blessed Virgin assumed into heaven," he urged other

bodies of religious to seek and increase their knowledge of Oriental affairs, and erected new colleges for the Orientals themselves not only in their own regions but also in this very city, and honored with highest praises the University of Beirut of the Society of Jesus, today a most flourishing university and very dear to Us: and a witness also is Pius X, who by establishing the Pontifical Biblical Institute enkindled a new ardor in the souls of many for things Oriental and Oriental languages.

Indeed, Our immediate predecessor Benedict XV, in most zealous imitation of this fatherly forethought for Oriental peoples, which he received from Pius X as a sacred heritage, that he might in accordance with his power bring assistance and increase to Oriental affairs, not only had a Sacred Congregation established on all rites and affairs of the people of the Orient but also determined to establish "in this City, capital of the Christian world, a special house for higher studies in Oriental civilization, provided with every equipment that modern erudition demands, and distinguished for its professors who shall be skilled in every way and deeply studious of the Orient,"[5] and furthermore endowed with the power of conferring "doctoral degrees at least in ecclesiastical subjects which pertain to Oriental Christian people",[6] which institution should be open not only to Orientals, even to those who are separated from Catholic unity, but especially to Latin priests who might wish either to devote themselves to sacred learning or to enter upon the sacred ministry among the peoples of the East. Therefore, highest praise should be given to those very learned men who for almost four years labored diligently to this end — that they might instruct the new students of the Institute in Knowledge of the East.

Present Day Efforts Cited.

However, this by no means insignificant obstacle stood in the way of the growth of the above-mentioned timely Institute — the fact that although it was near the Vatican it was still too

[5] Benedict PP. XV, Motu proprio *Orientis catholici,* XV Octobris MDCCCCXVII *Acta Ap. Sedis,* IX (1917), n. 11, pp. 531-533.

[6] Benedict PP. XV, Litterae Apostolicae *Quod Nobis,* XXV Septembris MDCCCCXX *Acta Ap. Sedis* XII (1920), n. 11, pp. 440-441.

distant from that part of the City which is densely populated. Therefore, We, wishing even from the beginning of Our Pontificate to carry into effect what Benedict XV had planned to have done, have decreed that the Oriental Institute should be transferred to the building of the Biblical Institute, inasmuch as the latter is especially related to it in subjects of study and in aims, although really distinct, and We do so with this purpose that as soon as circumstances warrant We shall endow it with its own building. Furthermore taking care lest a supply of men capable of imparting the Oriental sciences should ever be lacking, and thinking it easier for Us to obtain this if We should place a religious order in charge of so important a matter, in Our letter[7] given on the 14th of September, 1922, We commanded the Superior General of the Society of Jesus by his love and obedience due to the Holy See and to the Vicar of Christ, after overcoming certain difficulties, to take over the entire administration of the Institute on the following conditions: that, while the supreme control of said Institute be reserved for Us and Our successors, it be the duty of the Superior General of the Society of Jesus to provide suitable men for the very difficult offices of the Institute, whether the Presidency or the Professorships; and that he always either by himself or through the President propose to Us and Our successors for approval those whom he should decide to select to teach the various sciences of the Institute; and finally that he refer to Us and Our successors all things that seem to protect the life of the Institute and to aid in fostering its development.

And now, when the sixth year has almost elapsed since it pleased Us, not without a certain divine inspiration, to make this decision, We are permitted to give great thanks to God for the very pleasing harvest which already has come upon Our labors. For although, according to the very nature of the Institute, the number of students and hearers has not and will not be large, yet it has not been so small that We have not been extremely pleased with the thought that a strong band of men increasing daily is soon to go forth from this contemplative palaestra into the world instructed in the defense

[7] *Decessor Noster* [*Acta Ap. Sedis*, XIV (1922), n. 15, pp. 545-546].

of learning and piety, with which it would seem destined to be of no little benefit to the peoples of the East.

And at this point, while We highly praise the Ordinaries, Bishops, and Superiors of religious communities, who of their own accord and in deference to Our wishes sent some of their priests to this City from a diversity of nations and regions, from East and West, to be trained in the knowledge of the Orient; and while we urge the leaders of the remaining religious communities also, who are extended more widely throughout the world, in imitation of so excellent an example to send those whom they know to be more fitted and more inclined to studies of this kind, to receive instruction at this Oriental Institute of Ours, permit Us, Venerable Brethren, to call to your minds what We recently discussed more extensively in the Encyclical Letter "*Mortalium animos.*" For who now could be unaware of the frequency with which sermons are composed about procuring a certain kind of union among all Christians, which is quite foreign to the mind of Christ, the Founder of the Church? And who has not heard discussions which are stirred up at random, especially in a great many parts of Europe and America, and are of the gravest moment, since they inquire into groups of Eastern peoples both those in agreement with the Roman Church and even those who differ with Her? But yet, if the students of Our Seminaries — and this certainly should be a cause of rejoicing — imbued throughout their entire curriculum of studies with teaching about the errors of Protestants, very easily discern and analyze the captious arguments of Protestants, these same persons, on the other hand, have not been instructed in the knowledge whereby they can bring to bear sound opinions in questions regarding Oriental affairs and customs, and regarding the legitimate rites of the same, which should be so scrupulously retained in Catholic unity, since weighty arguments of this kind demand a certain special and likewise very accurate study.

Further Plan Advanced.

Therefore, since nothing should in any way be overlooked that seems to contribute to the restoration of so prominent a part of our Lord's flock to a very much desired unity with the true Church of Christ, or to the fostering of greater charity

toward them who, though different in rites, adhere closely in mind and spirit to the Roman Church and the Vicar of Christ, We strongly beseech everyone of you, Venerable Brethren, to have at least one of your priests selected who, after being well trained in Oriental learning, may be prepared at the proper moment to give out this same knowledge to the students of the Seminary. Indeed we are not unaware that it is the duty of Catholic Universities to establish a special faculty, so called, of Oriental studies; and we heartily rejoice at the satisfactory beginning which has been made toward this duty, through Our suggestion and with Our assistance, at Paris, Louvain, and Lille; and we are glad at the manner in which in some seats of learning, even at the expense of state officials and not without the consent and encouragement of holy Bishops, chairs of this kind in Oriental studies have been recently established. But by no means would it be so difficult to have in every one of our theological seminaries some one professor who, besides teaching in the field of history or liturgy or canon law, would be able to give at least some elementary instruction on Oriental subjects and so, when the minds and spirits of students have been turned to the teachings and rites of the peoples of the East, no slight repayment should result; and this would be beneficial not only to the peoples of the East but to the students themselves, who should draw therefrom a richer knowledge of Catholic theology and Latin learning, and should conceive in their spirits a stronger love for the true Spouse of Christ, whose wonderful beauty and unity in a variety of rites they have seen shine forth in a manner even more splendid.

Solicitude for Institute.

Moreover, when we had reflected upon all the advantages of this kind which come to the cause of Christ from that training of young men described above, We considered it Our duty never to spare any labor to make the existence of the Oriental Institute established by Us not only quite secure, but also, in so far as it could be done, very flourishing, with new developments daily. Therefore, as soon as it was permitted Us, We willed that a special home be assigned the Institute near St. Maria Maggiore on the Aesquiline Hill, first having set aside for buying the Convent of St. Antony and for adapting it to its

new purpose that sum of money which came into Our hands through the liberality of a generous Prelate, just recently departed this life, and of a pious man from the United States of America; for whom, therefore, we desire and beseech the greatest rewards of heavenly gifts. Nor should the following be passed over in silence — that We have been supplied from Spain with the means of rendering the library in the new home of the said Institute larger and more convenient. Having praised the example of this liberality, since from actual experience of the many years that We passed in arranging the Ambrosian and Vatican libraries We realize very well how important it is to equip this new library with the means whereby not only the professors but also the students may be conveniently able to draw and derive for the public good knowledge of Oriental civilization as if from a kind of vein hidden and at times unknown but very rich, We, terrified by none of the difficulties which We perceive will be neither few nor light, will devote Ourselves entirely to preparing all these matters that pertain to the countries, customs, languages, and rites of the Orient, being very grateful if those who, consistent with their devotion to the Vicar of Christ, for the sake of accomplishing so great a project, either by contributing money or by supplying books, manuscripts, pictures, and other documents and similar remains of the Christian Orient, will offer Us resources and aid according to their power.

Effect on Eastern Peoples.

And so We are confident that the result will be that the Eastern peoples, when they have seen with their own eyes the many very distinguished records of the piety, learning, and culture of their ancestors, will be informed by the very fact in what great honor the true, everlasting, and lawful "orthodoxy" is held by the Roman Church, and with what scruple it is preserved, defended, and propagated. Struck by all these, so to speak, very valid arguments, as it is right to expect that they will be, especially if to the mutual exchange of studies there shall be added the motive of Christian charity, why should not many of the peoples of the East, recalling ancestral glories and laying aside prejudiced opinions, desire to return to that most longed for unity which is based not on any broken

but — as befits true worshipers of Christ who should be united in one fold under one Shepherd — on a complete and open profession of faith?

That this most happy day may finally shine upon the Christian world, We ask of God through Our longings and spoken prayers. Meanwhile, Venerable Brethren, it might perhaps be helpful to show very briefly in what way Our Oriental Institute is at present applying its energy and labor, while coöperating with Us to accomplish so great a project.

For there are two kinds of studies to which the zeal of the professors is dedicated: one, which is confined as it were within the enclosure of the home; the other, which goes forth into public view through the publication of documents of the Christian Orient, either thus far unexplored or obliterated by the injury of time.

Now, in the very teaching of young men, besides the dogmatic theology of those who differ with us, and the interpretation of the Oriental fathers, and likewise of all things that reasonably pertain to Oriental studies and are a way of approach also to history, liturgy, archeology, and other sacred sciences, and the various languages of these nations, We very gladly among other things speak of this: that at last we have been able to add to Byzantine institutions those of Islam also, something which had been unheard-of up to this time in Roman Universities. For — and this was a remarkable boon of Divine Providence — We placed in charge of teaching this truly very useful science a man who, born of the Turkish race, and after long study and through divine inspiration having professed the Catholic religion and been elevated to the dignity of the priesthood, seemed very well fitted to teach pupils, such as will be destined to perform the sacred ministry among their people, the learning whereby the cause of the one and undivided God and evangelical law may be happily taken up either with men of less training or those polished with a fine culture.

Value of Printed Works.

And of no less importance for spreading the Catholic name and for procuring a lawful unity among the faithful of Christ are the works which are published at large by the labor and

industry of the Oriental Institute. For those volumes, entitled *"Orientalia Christiana"* — most of them indeed developed by the Professors of the Institute themselves, some by others, also very learned men in Oriental civilization, under the direction of said Institute — which have already been published during the last few years, set forth what pertains to the ancient and present-day conditions of this or that race, hitherto unknown for the most part to our people, or illumine with a new light the religious history of the Orient, expressed hitherto in hidden documents. Furthermore, when these volumes describe the relations of the Oriental monks and of the patriarchs themselves with this Apostolic See, and the solicitude of the Roman Pontiffs in protecting their rights and possessions, then they bring together and arrange with Catholic truth the theological opinions of dissenters on the Sacraments and on the Church itself; then too they describe and comment on Oriental codices. Finally, not to proceed further with this enumeration, there is nothing that pertains to the sacred sciences or carries with it any relationship to Oriental culture — such as, for example, the traces of Greek civilization in lower Italy — which seems foreign to the very earnest studies of these men.

Since this is so, whose spirit, when it has contemplated the great magnitude of the labors undertaken for the special benefit of the peoples of the East, will not be raised with the strongest expectation that the most kind Redeemer of men Jesus Christ, taking pity on the fate of these miserable men who have for long wandered far from the path of rectitude, and acceding to Our efforts, will finally lead His sheep back to the one fold to be governed by the one Shepherd, especially since so large a part of divine Revelation has been most piously preserved among these people, and there flourishes among them a sincere allegiance to Christ Our Lord and a special love and devotion to His Virgin Mother and the practice of the Sacraments themselves? Therefore, since God in His goodness has decided to use men and especially priests to accomplish the work of man's Redemption, what remains, Venerable Brethren, other than to urge and to beseech you as strongly as We can again and again to coöperate with Us not only in mind and spirit but also to contribute your labors and efforts that the longed-for day may shine the more quickly on which We shall not only welcome into

a pristine union with the Roman Church a few people of the Greek, Slavic, Rumanian, and other Eastern nations, but the majority of Our children who are still separated? As We consider w' at We have undertaken with the help of God and what We intend to accomplish toward quickly effecting so great a joy, We seem able to compare Ourselves with that *paterfamilias* whom Christ Our Lord introduces as asking "them that were invited" to dinner: "that they should come, for now all things are ready" (Luke 14:17). And applying these words to Our own case, We urge you strongly, Venerable Brethren, not only all together but also individually, in company with Us to concentrate your strength of spirit, as We promote the study of Oriental civilization with every resource, to accomplish so great a purpose. And so, when at last all the impediments to this longed-for unity have been removed, under the protection of the Blessed Virgin, Immaculate Mother of God, and of the most holy Fathers and Doctors of the East and West, may We embrace Our brethren and children who have for so long dissented from Us and are now at last returned to their Father's home, united most closely by that charity which rests upon truth and the full profession of the Christian law as its most solid foundation.

And that a very happy conclusion and event may smile upon these undertakings of Ours, as a sign of heavenly favor and as a mark of Our fatherly good will, We very affectionately bestow upon you, Venerable Brethren, and upon the flock entrusted to your care, the apostolic benediction.

Given at Rome, at St. Peter's, on the eighth day of the month of September, on the Feast of the Nativity of the B. V. M., in the year 1928, the seventh year of Our Pontificate.

PIUS PP XI.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE MASS AND HOLY COMMUNION.

THE ECCLESIASTICAL REVIEW published in its issue of September 1928 on page 308, an answer to a question that referred to the distribution of Holy Communion. It was there stated that when a large number of persons wish to receive Holy Communion and the number of consecrated Hosts is not sufficient, particles just consecrated might be distributed without awaiting the Communion of the celebrant of the Mass at which the Hosts were consecrated. Our attention has been called to decree 3448 of the Sacred Congregation of Rites, 11 May, 1878. Under that ruling Hosts just consecrated may not be distributed until after the Communion of the celebrant. According to Prümmer, however, many authors hold that it is permitted, if there is "aliqua necessitas". He writes as follows: "Ergo sacerdos non debet reponere particulas consecratas in tabernaculo, neque etiam illas tradere alteri distribuenti eucharistiam, nisi post propriam communionem. *Censent tamen merito complures auctores hoc licere, si adsit aliqua necessitas,* e. g. viaticum administrandi."[1]

While Prümmer refers to the Holy Viaticum as an illustration of his term "aliqua necessitas," it seems warranted to infer that other instances might occur. At any rate, since his statement is made in relation to the decree referred to, it furnishes authority for the opinion which gives rise to this note.

The REVIEW published in July 1928 an article on "Liturgical Communion" whose author called attention to the intimate relationship between Holy Communion and the Holy Sacrifice of the Mass. Another article on "Eucharistic Piety" is published in this issue with the same purpose in mind. Both writers call attention to the tendency to conceive of Holy Com-

[1] *Manuale Theologiae Moralis,* Tomus III, p. 169; editio altera et tertia, aucta et secundum novum codicem juris canonici recognita, 1923.

munion as an act of piety without specific relation to the Holy Sacrifice. While there are many circumstances in modern life which explain this, it is well to understand that the practice is more or less at variance with the historical liturgical concept of Holy Communion. Prümmer in the volume quoted, page 161, remarks that it is proper for the faithful to receive Holy Communion at Mass after the Communion of the priest because in this way the union with the Sacrifice of the Mass is more intimate. He adds, however, that to-day one may receive Holy Communion either before or after Mass or at any other hour.

In the interest of dogmatic truth and faithful understanding of the historical observance of the Liturgy, it is well to realize the wider implications of all deviations from the liturgical spirit of Holy Communion. On this account the readers of the REVIEW are asked to study again the July 1928 article referred to and to note the one published in this issue. Both of them interpret impressively the liturgical concept of Holy Communion, effective service of which is looked upon by the REVIEW as one of the larger aspects of its mission.

HOW TO SELECT AN ORGAN.[1]

It is difficult to lay down any set rule to follow in selecting an organ; the rule may not appear in all cases the proper way; however, a general method is here given by which many successful organs have been selected for Catholic churches in the country.

First, the pastor should have a working knowledge of the plans of his church, with particular regard to the organ space and size of the auditorium, and an approximate estimate of the funds available for the purchase of an organ. This data should be completed before the final plans of the architect are accepted in the building of a new church so that the architect and organ builder can work together.

The pastor should then make a thorough investigation of the reputation, ideals, financial standing, building equipment and the amount of experience in the background of the various companies. When he has selected a few organ builders that seem to meet with these requirements, he should select from

[1] No. 3 of a series of three articles by Alfred G. Kilgen, St. Louis, Mo.

three to five of them that seem to have the best reputation for building artistic work and then inform such companies that the purchase of an organ is contemplated and give them the following data from which to work.

Necessary Data.

1. Architect's plans of church with location of organ marked, and if an old church a photograph of the interior and sketch of auditorium with dimensions. This can be done if desired with the builder's blueprints marked with location of the organ space.

2. The proper title of the church with name and street address of the pastor.

3. State whether or not the church has chambers prepared and if so give their dimensions.

4. State whether the organ builder is required to furnish the exterior decoration or whether the church has included this in the building contract.

5. Arrange a conference with the organ builder or his qualified representative to discuss details and specifications.

This preliminary information given at the time the inquiry is made will place the organ builder in a position to start working out the problem at once. The reputable builder will, on receipt of this data, make a personal survey of the building through a trained representative who will supplement this information with data on acoustical requirements, and report direct to the factory.

Great care and thought will then be used in designing the specification so that it meets every requirement of that particular church.

In some cases the pastor obtains a specification and submits it to several organ builders. It will bring many different quotations, for there are grades in quality, skill and workmanship of wide range among the builders which govern the price of an organ. While a certain specification might meet the actual demands of the church, a slight addition of pipes or mechanical action may, at a little extra cost, enhance the tonal variety and value of the instrument. It is strongly suggested that, if the builder does not actually draw up the specification, but has one submitted to him to bid upon, the suggestions

he makes in regard to altering this specification be followed out.

A successful organ cannot be purchased on a price-competitive basis, and a written specification, however attractive, is no criterion of the value of the organ either tonally or financially. The specification is presented merely as an outline of suggestion for the benefit of the committee as to the size of the organ and should never be considered in the same light of musical value, when built by different organ builders. The musical value of an organ specification must be based upon long experience of organ building and can only be determined by the conscientious, artistic builder or by one who has a practical experience in playing the organs of different builders and who with a knowledge of tone color and acoustics is able to differentiate the good from the bad and the refined from the mediocre. The organ specification gives a general outline of what is to be in the organ, but does not tell us the quality nor how the items listed in the specification are to be carried out. Two organs built from identically the same specification may result in entirely different instruments. If one is built by an artistic builder with a reputation for doing exceptionally fine work, it will result in a thoroughly satisfactory and artistic organ; if built by one without high ideals or artistic standards but purely as a commercial production, it will result in an instrument of mediocre quality.

A reputable builder will never countenance the dividing of the total number of pipes into the price of the organ, as a means to arrive at a comparative cost. In modern organ building the number of pipes in an organ is a secondary consideration: it is not true that the more pipes the better the organ. Delicacy and variety of timbre mean more to the organist than mere noise; action is most important; and it is an accepted fact that an organ with seven sets of pipes, artistically voiced, is a far more satisfactory instrument than one with twice as many sets of pipes cheaply made and poorly voiced. The low-priced organ is cheap also in quality and standard of workmanship and the firm submitting to the pastor a specification with the most names on it and the largest number of pipes for the smallest price is apparently trying to sell the pastor on a piece of paper the most material without the least thought of the artistic results.

It is always advisable to make a close investigation of the artistic merits of some of the organs built by the different firms selected and also of their general reputation, with a view of selecting which of the three or five is the best fitted to build the instrument. This is best done by allowing the builder to show you examples of his work and by making if possible a visit to the factory where it can be seen how the organs are built and the material that goes into them and by requesting information as to the success or lack of success of the organs delivered by such builders to the various churches.

Mr. George Devereux, Director of Music of St. Louis University and Organist at St. Francis Xavier's Church, St. Louis, says: "It is perfectly natural that the average priest knows but little of the artistic factors or of the mechanism of an organ. Nor has the average pastor a knowledge of the acoustical demands or tonal value which must be considered in the selection of an organ. He may be tempted to call upon some organist friend or to read several popular text-books on the subject of organs or to shift his responsibility by placing himself in the hands of a so-called organ architect. A wide experience has taught me that all three methods are rather dangerous. The theoretical knowledge gained from text-books cannot possibly put the pastor in a position to select an organ intelligently. The organist, who is a friend of his, may know how to play exceptionally well but most frequently is unfamiliar with the process of construction and action and arrangement of properly balanced scales so necessary to know in building the proper organ. The so-called organ architect most usually is an individual with a hobby or some pet theory which generally is impractical and often dangerous. With these things in mind I would suggest to pastors that in place of selecting the organ, select the builder; one who has shown in the various instruments which he has built that he knows how to design best the organ for the demands to be made upon it, whose instruments have proven to be responsive to the touch and reliable in action, who knows the proper scales to use and how to obtain a good ensemble in an instrument. Place your faith in such a builder and be assured that if his past works embody such artistic quality you may have confidence that he will build a satisfactory organ for you."

Possibly no one is more qualified to speak with authority on this subject than Pietro Yon, the Organist of St. Patrick's Cathedral in New York City, and honorary Organist of St. Peter's Basilica in the Vatican, Rome, who has played countless organs in churches all over the world. From his long and varied experience he says:

"Select the builder of established reputation, whose work is known to be artistic in every way, choose the builder who is known to employ the best voicers, the finest technicians, and a firm which bears an unimpeachable reputation for honesty and sincerity in business relations and one who has a factory equipped in such a way that they have facilities for doing the best quality of work. Place your confidence in such a firm and you may be assured that they will build for you a splendid organ."

MARYKNOLL MISSION LETTERS.

DEUS NOSTER REFUGIUM.

Contrary to popular belief, the man in the mission field, whether at home or abroad, does not live on an exalted spiritual plane. With him, as with priests elsewhere, such delights of the soul are uncommon. His work is that of the priest anywhere, with such adaptations and additions as are required in his adopted country and by the people among whom he labors. Yet, we do believe that the missioner sees more of the divine effect in his ministrations and is vouchsafed more frequent movements of the spirit than priests at home. In the midst of an aggressive paganism, he realizes more keenly the struggle between the grace of God and the powers of evil; denied many human consolations, he turns to the divine. The existence of one true God, His Omnipresence and Omnipotence, mean more to us where idols of wood and clay are worshiped in almost every home, on every hill, in temple and marketplace. A sense of the abiding presence of God is nowhere easier to obtain than in heathendom, once the initial shock to the Christian soul has passed off. The missioner's daily Mass, the conferring of the Sacraments — these often bring a joy that is not to be explained by psychological causes. He is very soon convinced of his utter inability, of himself, to storm

the ramparts of paganism, and puts his trust, as Holy Scripture admonishes, in the Almighty Power; and not in vain.

In early June of the past year, this Hakka settlement along the China Coast was honored by the arrival of a new magistrate, a young man of their own race. He hailed from the Hakka capital, Kaying chow, in the northern part of Kwangtung Province, and this was his first term of office. The word "Magistrate" is misleading; it connotes a great deal more than is generally understood by its use in the United States. The proper title here is "Subprefecture Administrator", a Subprefecture paralleling a county in area. The "Uen Cheung", as he is called, represents government in his territory wherein he is supposed to administer justice, preserve order, collect taxes, and so forth. He is the "big gun" and, in this instance, the big gun began dropping shells on the Catholic Mission.

While on a survey of this squalid little village, our friend was naturally impressed by the best-appearing compound in it, the Catholic Mission. "This," quoth he publicly, "should be converted into my Yamen (official residence) and into a school. We shall confiscate the property and send the priests away." He went on to say that, in the seventh month, he was to marry and the priest's house would suit admirably for his domicile. No reasons given other than these, no question of deeds or title, no consideration of the fact that hard cash had been paid by the Catholic Church for all it possessed.

It happened that we were absent at the time. Hence, the movement had chance to develop, which it did with remarkable celerity. The shan foo (priest) has always enjoyed the esteem of the villagers, with certain exceptions, so that the proclamation of their civil ruler at first evoked little response. He assiduously pushed the idea, however, and when interrogated: "How could you dare do such a thing?" he replied confidently that he would dare all right; as to means, he would not kill the priests, but pack them away on a boat. The justice of such a proceeding never for a moment entered anybody's calculations. They are pagans, remember.

Meanwhile, a few agitators casually visited the Mission to smack their lips, we presume, over the treasure soon to be theirs. Propagandists were at work, the hounds were on the

trail of the "milk-white hind", and our faithful Catholics were obliged to suffer such remarks as "Ha! You adore God! now you had better fear, we are going to . . .", etc.

Finally, a public meeting was called in an unofficial manner (by word of mouth), with the intention that it should wind up with a descent upon the Catholic Mission. A band of armed men were to evict the priests and seize the property. This village is not connected with the outer world by telegraph and we had cause to suspect the mails. We managed to get a messenger to Bishop Walsh at Kongmoon and then celebrated Masses Contra Paganos.

Tne agitation was swiftly approaching a climax at this time, and it bore more resemblance to a Southern lynching party than to a society pink tea. Our Catholics, be it said to their everlasting credit, stood by the colors; they bore insults and offensive jeers with a dignified calm, attended Mass daily, recited special prayers for peace, and were prepared to fight or yield as the pastor advised. One said to him, "We do not fear even to die if necessary, so long as the priest is present to give us the Sacraments."

Fortunately, that possible eventuality was not required. The meeting occurred, nothing was said concerning the Catholic Mission, and the tumult ceased abruptly. This turn in the tide could not be attributed to any action on the part of the Canton authorities, because Bishop Walsh had not yet communicated with them. There is but one explanation — those Masses Contra Paganos.

Later, the case was submitted to the powers in the Provincial Capital and, as the prevailing element there just now is anti-Red and pro-foreign, we have reason to believe that our hasty young magistrate was rapped over the knuckles. In fact, he has recently issued a proclamation that he would protect the Mission. Since then, he has taken a wife, but not the Catholic Mission, and Chikkai has regained its peaceful atmosphere.

This is but one illustration of what is not seldom experienced by missioners in this disturbed land, the protection of God over His Church.

JOSEPH P. MCGINN, A. F. M.

Chikkai, South China.

THE CLERICAL CONVERT—A SOCIAL SERVICE PROBLEM.

To the Editor, THE ECCLESIASTICAL REVIEW.

We are all aware that a not inconsiderable number of non-Catholic clergy are received yearly into the Catholic Church. Mr. Scannell O'Neill and the Rev. Edward L. Mannix have helped us to know of these through their writings, and the N.C.W.C. News Service supplies us every now and then with items concerning them. Some years there are "waves" of conversions; at other times they seem to come one by one and with little that is available at first sight to explain the phenomenon. But they do come, and they ought to constitute a problem for our Catholic organizations, though they do not often seem to come into contact with them. There are reasons for this which I hope to bring out. Let us examine the condition as it exists and see wherein it might be bettered.

What sort of men are these clerical converts? Whence do they come, and what happens to them? In the first place, they are, for the most part, men of education and refinement. They are generally of a rather studious and academic turn of mind — more so than the average, I think. This is natural, since it is often by rather wide and careful study that they have been brought to accept the Catholic claims as true. They are generally idealists and more or less inclined to mysticism. If they were more "practical", they would probably have contented themselves where they were; but having found the "pearl of great price," they cheerfully part with all that they possess in order to gain it, and they frequently do not reckon on the fact that the "pearl" has no ready market wherein it can be turned into such material things as they have need of. Those who are unmarried can, and do for the most part, find their vocation in the priesthood and are soon absorbed into the stream of the Catholic clergy, becoming so identified with its rank and file that, except in rare cases, the fact that they are converts is all but lost to sight. Indeed, many of them prefer that it should be so.

The case is different, however, with those who have wife and children dependent upon them, and these constitute the majority of cases. What is the usual procedure with such? Nearly all these converts come into touch with some bishop,

priest, or community, to whom they have been indebted for instruction, aid or advice, and they are regarded more or less as the protégé of the person or persons who have been, in a measure, responsible for their taking the final step. Such a one is generally taken up and helped in a material fashion, and more often than not he either receives employment in connexion with some religious institution, or he proceeds to write or lecture to Catholic audiences. To some extent he is "lionized," all the time drawing tighter and tighter the cords which bind him to a sort of semi-clerical existence, so that when his original sponsors die or are succeeded by others, he is left to the tender mercies of whoever can make room for him, to be passed on from one "dead-end" job to another as the years go by. Thus a dependency, both of spirit and of body, is engendered, which is decidedly unhealthy from a sociological point of view. Some who do not happen to come under anybody's "protection" flounder around trying to adjust themselves and oftentimes end in pitiable situations. One former clergyman I know of, is ekeing out a precarious living in the check-room of a hotel; a former Protestant theological student is employed as janitor and general roustabout in an educational institution. Neither of them is making any complaint, but each is capable of better things.

To avoid these twin difficulties I should suggest that we recognize every clerical convert as a potential social problem; that the same care and analysis which we give to rehabilitating families, be given to prevent their becoming misfits in a world from which they, to some extent, retired at their ordination. The reference of such cases to an organization, soon after their conversion, would result in their receiving sound advice concerning the adjustment of their affairs to lay life, which is by no means easy, especially to High Church Episcopalians, who have a distinctly sacerdotal conception of the calling to which they have given themselves. Material aid might or might not be necessary, but the usefulness of their lives would be greatly enhanced and their chances for really getting themselves somewhere would be multiplied, if these cases were taken up at the beginning and they were not left until the last avenue seemed to be closed before we start studying them.

In these days most clergymen understand social work to some extent. Every denomination has its commissions or its boards for such service, and the converts would not be under the impression that they were becoming "wards of charity" in having our priests take up the matter with them. Latent talents which might make for success in business, organization, finance, or even salesmanship, might be discovered and the convert helped to secure for himself a place commensurate with his abilities, before he had time to develop an inferiority complex or a feeling of dependency. It is easier for him to drift into a connexion with organized religious work, but since, in the Catholic Church, this is mostly in the hands of priests and religious, with whom a man with a family simply cannot compete, the chances of his getting ahead, or even of bringing up his family in anything like normal surroundings, are small.

Here is a constant stream of men, above the average in education and intellectual attainments, seriously devoted to our religion, and with families who can, generally, be exceedingly useful to the Church. What are we doing to try to place them to the best advantage? It seems to me a problem which might well be given the deepest thought and consideration among the clergy in other bodies where the discussion of it would bring forth fruit. So to bring to the point what has been said in the foregoing, I would make a few definite suggestions.

It seems to me that we could erect in some such organization as the Converts' League, a Bureau for Convert Clergymen. If it were an official agency of the Church, definitely sponsored by the bishops and given a real recognition, it would serve as a clearing-house for all such cases. Every bishop or priest who came into contact with these men would put them in touch with this Bureau. They would be impressed with the fact that the Church really wanted to aid them, not as "exhibits" to be shown around the country, but as souls worth while and as part of her bounden duty to care for her own.

This Bureau would keep on hand lists of opportunities and keep in touch with Catholic organizations and lay Catholics who might be in a position to offer such opportunities. I

know of one church goods house which makes a specialty of employing converts as salesmen. Others might be induced to adopt this policy and avail themselves of men of intelligence and integrity who happened to have ability in that line. Some few converts who have means enough to carry them through, have taken up professions, like law or medicine. Through this Bureau it might be possible to give some aid to those who cared to take them up, but who are not able to finance the whole course of preparation.

Teaching offers a congenial, though it must be said, not very remunerative, field. Possibly such a Bureau as we are suggesting might be of influence in helping our colleges to raise the standards of lay professors' pay so it will be something like adequate for the needs of a growing family. All our clergy and religious admit the need of these helpers, and almost all of them bemoan the fact that we have so little to offer them.

There are business houses of various kinds, whose heads are devoted Catholics who ought to be willing to help such men to find positions. This Bureau could perform the double task of acquainting these Catholics with the fact that there are converts whom they could use, and of putting the converts in touch with such openings as might be found. There ought to be plenty of them — the problem is to systematize the filling of such places. Incidentally the staffing of the Bureau itself would create a position for one or more who might have talents in that direction.

It seems to me that something should be done to meet a crying need — putting into practical shape a means for adding those "other things" which are needful for those who, without reckoning in worldly fashion the price which they and their dependents would have to pay, have sought "first the kingdom of God and His justice" and have followed their consciences into the True Fold. The fact that so few tell of their sufferings is no reason to ignore them, or to presume that they do not exist. We are simply wasting material for making that much desired article, the intelligent and useful Catholic layman, by putting off the formation of some such agency. I sincerely trust that someone will take the initiative in bringing it into being for the greater glory of God and the advancement of His Kingdom here on earth.

New York City. FLOYD KEELER

SCHEDULED MASSES.

Qu. Some priests in the United States are now in the habit of demanding at least two dollars for a plain, ordinary Mass, just for the simple fact that such a Mass is being said on the very day wanted by the giver of the stipend. This is done in a diocese where the stipend for a plain, low, ordinary Mass is only one dollar. These priests have generally an abundance of intentions for two or three months ahead, and they think they are doing a special favor in saying Mass as stated above, and for this supposed favor they demand a *quid extra.* This practice is getting larger and larger, and I know some of the people protest against it rather bitterly as an imposition. Is that practice according to the *Codex Juris Canonici?* If it is wrong, are those priests bound to restitution of the extra money demanded and received?

Resp. Canon 831 states that a priest may not demand a larger stipend than has been fixed by the law of the bishop; and that, where there is no law of the bishop fixing the stipend, the custom of the diocese should be followed.[1] On the other hand, "an offering of the amount prescribed by law or custom as the diocesan stipend for a Low Mass entitles the giver to have a Low Mass celebrated and its special fruit applied to him by *some* priest in *any* part of the world within a *vaguely* defined period of time. If people insist that the Mass be celebrated at nine o'clock next Tuesday morning in St. Josaphat's Church and that this Mass for Mary Jones be advertised at every parochial Mass on the preceding Sunday, then the bishop may prescribe and priests may demand an excess above the ordinary stipend for this inconvenience, risk and publicity, which are extrinsic to the sacrifice as such."[2] In other words, a scheduled Mass confers upon its celebrant an extrinsic title which prescinds from the application of the Mass.[3] In virtue of this title, apart from any diocesan statute, the priest may demand some remuneration over and above the

[1] Canon 831: "Ordinarii loci est manualem Missarum stipem in sua dioecesi definire per decretum, quantum fieri potest, in dioecesana Synodo latum; nec sacerdoti licet ea maiorem exigere. Ubi desit Ordinarii decretum, servetur consuetudo dioecesis."

[2] Keller, *Mass Stipends,* St. Louis, 1926, p. 108.

[3] Cf. Canon 824, n. 2: "Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione ex *titulo extrinseco.*"

canonical stipend. Such a demand is not an imposition and is not contrary to the Code. Therefore such a demand for a "*quid extra*" is not wrong and the priests are not bound to "restitution of the extra money demanded and received."

This practice, if rightly explained to the people and kept within the bounds of reason, is not sinful nor unlawful. Nevertheless it is not commendable. As this very case illustrates, even priests are amazed, not to say scandalized, by their colleagues who demand two dollars or even five dollars for a scheduled Low Mass. What must parishioners think of their pastor who weekly demands, accepts and retains thirty dollars for six Low Masses? Moreover, it is questionable whether a priest who may with good conscience demand *something* more than the regular stipend for an Announced Mass is justified in demanding four dollars, or even one dollar, for announcing it. A statute recently enacted in a German diocese states that one-half of a mark over and above the diocesan stipend of one and a half marks must be given for an Announced Mass in that particular diocese.[4] This statute implies that one-third of the usual stipend is considered by competent authorities to be sufficient remuneration for the publicity and inconvenience attaching to an Announced Mass. In other words, if one dollar is still the customary stipend for a Low Mass in the United States, then one dollar and thirty-three cents or possibly one dollar and a half would be a sufficient fee for an Announced Mass.

NATIONAL PASTORS AND ASSISTANCE AT MARRIAGE.

Qu. It is sometimes maintained that pastors of national churches cannot in virtue of their office assist validly at the marriage of those not committed to their care. The reason assigned is that those pastors have neither any jurisdiction over these persons nor any territory by which they could come within the disposition of Canon 1095, § 1, n. 2. Is that view correct?

Resp. The solution of this question whether pastors of

[4] "Verfuegung des bischoeflichen Ordinariats Limburg betr. die Gebuehr fuer die Verkuendigung der hl. Messen, vom Jahre 1927":

"Wir verordnen hiermit, dass bei bestellten hl. Messen, wenn deren Verkuendigung gewuenscht wird, ausser dem Stipendium von 1.50 Mk., noch eine besondere Gebuehr von 0.50 Mk. zu entrichten ist."—*Archiv fuer Katholisches Kirchenrecht,* CVIII (1928), 153.

national parishes can validly assist at the marriages of those not subject to them will depend upon another, viz., whether such national parishes are territorial or merely personal.

It is true, Canon 216 clearly implies that in each district there should be but one pastor who is to have complete parish jurisdiction to the exclusion of all others independent of him. This has been the constant law of the Church and is, as it must be, if the pastoral charge is to promote the spiritual welfare of the faithful through the various pastoral ministrations.

This is an ideal and a rule that must, however, sometimes yield to the necessities of circumstances such as are brought about in this country by the influx of immigrants of various nationalities who for a longer or shorter period remain so far unacquainted with the English language that they cannot satisfactorily profit by the ministrations of a pastor speaking only the English language. For this reason they are usually grouped together under a pastor of their own nationality who exercises over them the same jurisdiction as any other pastor over his flock. Now the question is: what are the limits of his jurisdiction? i.e., does his authority abstract from all territorial limits so that it is merely personal without any reference to place?[1] Or is his authority, while restricted to the faithful of the respective nationality, bound by territorial limits? These questions cannot be answered in one general way, but each case must be examined individually. Nevertheless, speaking in general, a more definite solution can be reached.

It does indeed seem that some national parishes are strictly personal, without any territorial limits. On the other hand it seems that in most cases the national parishes of this country are erected for the faithful of the respective nationalities settled in the particular districts. For in many of our cities we find, for example, several Polish parishes, each with quite distinct limits. The same is true of German parishes, Italian parishes, negro parishes, and so forth. Now the territorial limits of these parishes mutually separating them are sufficient to render those parishes "distinct territorial parts," with their proper

[1] This kind of jurisdiction, equivalent in most respects to that of a pastor with a definite district assigned to him, is in some countries conferred upon army chaplains and was, it seems, conferred upon our army and navy chaplains during the recent war and probably still is conferred upon them.

pastor. The same applies even if there is but one parish of a given nationality in a city, town or other division of the diocese.

This departure from the constant usage of exclusive territory for each parish has been recognized even by the Holy See. For shortly after the decree *Ne temere* had been promulgated, the question was at once raised as to the extent of the power to assist validity at marriage enjoyed by a pastor who had not exclusive territory for his parish, but who had cumulative jurisdiction with other pastors in one and the same territory. Far from rejecting the notion of pastors having such cumulative territory, the Congregation of the Council on 1 February, 1908, replied that pastors with cumulative territory could validly assist at marriage within that territory.[2]

Various objections to the view that national parishes in our country are for the greater part territorial are raised. In the first place some refer to the fact that the presence of a national pastor within the territory of an English-speaking parish conflicts with the manifest intention of the law which demands that one pastor be placed in charge over a given territory to the exclusion of all others and that therefore national parishes cannot be territorial. That there is such a conflict cannot be denied; however, pressure of circumstances justifies an exception from this law and at least at times requires a territorial division of the parishes for one nationality. Such a departure from the usual single and exclusive parish in a given territory is expressly provided for in Canon 216 §4 as well as in the reply of the Congregation of the Council of 1 February, 1908, referred to above.

Others see in the presence of a pastor of a national parish within an English-speaking parish a conflict of rights which can hardly be avoided. This conflict need not at all arise; for even though the national parish is within the territory of an English-speaking parish, the pastor of the former is restricted in his ministrations to the faithful of the respective nationality who have not yet joined the English-speaking

[2] "VIII. Ubinam et quomodo parochi qui, territorium exclusive proprium non habentes, cumulative territorium cum alio vel aliis parochis retinent, matrimoniis adsistere valeant.

"Ad VIII. Affirmative in territorio cumulative habito."—*Acta Sanctae Sedis*, XLI (1908), 109-111.

parish. If both the pastor of the national parish and the pastor of the English-speaking parish are guided by the instruction of the Propaganda conveyed in the letter of the Apostolic Delegate of 12 May, 1897,[3] which must be considered as still in force, such conflicts are easily avoided. For it does not rest with either the one or the other of those pastors to decide to which parish immigrants and their descendants belong, but as soon as the latter sufficiently master the English language, it rests with them alone to choose whether they will remain members of the parish for their nationality or join the English-speaking parish. But at any rate the pastor of the national parish may not admit as members of his parish those who must belong to the English-speaking parish.[4]

In a former issue of the ECCLESIASTICAL REVIEW one who signs himself "A Bostonian" denies that in the diocese of Boston the national parishes have territorial limits. However, the text of the diocesan Statutes which he quotes does not compel to his conclusion, but rather lends itself to the distinction of the rights of the respective pastors as pointed out above; and his quotation from the "Synod booklet" clearly recognizes territorial limits of such national parishes when it says: "Pastors of so-called 'national' churches, to whom the care of a people speaking a foreign tongue, *in a determined territory,* has been given, are likewise removable parish priests. Their jurisdiction, however, extends only to those of their own tongue *residing within their territory* who have not yet chosen to affiliate themselves with the English-speaking parish."[5]

"A Constant Reader"[6] asserts that national parishes "are not supposed to have had defined territorial limits." A similar position is taken by L. Raymond,[7] who inclines to the view that Italian parishes in this country are more frequently personal than territorial. However, those opinions are not borne out by the facts as explained above.

[3] ECCLESIASTICAL REVIEW, XVII (1897), 87.

[4] Cf. ECCLESIASTICAL REVIEW, XXXVIII (1908), 65-69, 208-211. Perhaps this question of membership in the respective parishes is at the bottom of all the contention between pastors of the two kinds of parishes. And yet the letter of the Apostolic Delegate denies both pastors any voice in the matter.

[5] ECCLESIASTICAL REVIEW, LXI (1919), 183. Italics ours.

[6] Loc. cit., pp. 184-185.

[7] *Periodica,* XVI (1927), 261*.

It is therefore difficult to escape the conviction that most national parishes in this country enjoy sufficiently definite territorial limits to fulfill the requirements of canon 216 § 1 and that they are territorial parishes.

What bearing then will this conclusion have on the question regarding assistance at marriage by pastors of our national parishes?

As regards those national parishes which are STRICTLY PERSONAL, *their pastor can* VALIDLY AND LAWFULLY *assist at the marriage of their own subjects* WHEREVER THE MARRIAGE HAPPENS TO BE CELEBRATED.[8] *But they* CANNOT EVEN VALIDLY *assist at the marriage of those who are not their subjects.*

On the other hand, in view of the fact that most of our national parishes must be considered territorial, *the pastors of such national parishes with a definite territory can* VALIDLY *assist within their respective territory at any and all marriages of Catholics in virtue of canon 1095 § 1 n. 2.* This conclusion was reached by the Congregation of the Council which to the VIII question answered February 1, 1908, replied that pastors having cumulative territory can validly assist at marriage within their cumulative territory.[9]

Here a new objection will be raised: many a national parish extends to a territory embraced by several English-speaking parishes; consequently its pastor enjoys a more extensive power to assist at marriage than any pastor of the respective English-speaking parishes. That condition arises only *per accidens.* It must be borne in mind that the purpose of the decree *Ne temere* and of canons 1094 and 1095 of the Code is to lay down a simple, clear and precise rule to provide for the validity of marriages to be contracted by Catholics or to judge it later. It is not a right or even a favor bestowed upon the

[8] To the question: "VII. Ubinam et quomodo cappellani castrenses, vel parochi nullum absolute territorium nec cumulative cum alio parocho habentes, at iurisdictionem directe exercentes in personas aut familias, adeo ut has personas sequantur quocumque se conferant, valide matrimoniis suorum subditorum adsistere valeant", the Congregation of the Council replied: "Ad VII. Quoad cappellanos castrenses aliosque parochos de quibus in dubio, nihil esse immutatum."—*Acta Sanctae Sedis,* XLI (1908), 108-111. To this reply the editors of the *Acta Sanctae Sedis* remark in a footnote: "Hinc illius generis parochi retinent, prout sub iure Tridentino, potestatem *personalem* quoad sponsalia et matrimonia suorum tantum subditorum, quos ubilibet coniungere valent."

[9] Vide supra, footnote 2.

pastor assisting at the marriage, but a precaution for safeguarding the sanctity of marriage at its very celebration. Hence despite this apparent disproportion we are forced to the conclusion that speaking in general (and making due allowance for pastors of strictly personal national parishes) pastors of national parishes can within the entire limits of their territory assist *validly* at all marriages of Catholics even if neither party to a particular marriage is their subject. So much for the *validity* of the assistance at marriage by pastors of national parishes.

But how about the lawfulness of assistance at marriage by the pastor of a national parish within the limits of his parish when neither party to the marriage is his subject? Even though the Code recognizes such a pastor as the authorized or official witness to the marriage in question as far as its validity is concerned, *it does not at all grant him any right to assist at it* LAWFULLY: *per se* such assistance is always unlawful, just as it is unlawful for the pastor of one English-speaking parish to assist at the marriage of those who belong to another English-speaking parish or to a national parish. Assistance at marriages by the pastor of a national parish can become lawful only if one or the other condition laid down in canon 1097 § 1 n. 3 is verified, viz., either that he obtain permission from the pastor of at least one of the parties or that some grave necessity excuse from seeking that permission.

However, it might be objected by pastors of national parishes that, since members of English-speaking parishes have a domicile or quasi-domicile or month's residence within their cumulative territory, the pastors of national parishes can, not only validly, but also lawfully, assist at the marriages of those members of English-speaking parishes, as provided in canon 1097 § 1 n. 2. That section does indeed at first sight appear to warrant such a contention. In reality it does not. That canon takes cognizance only of the usual exclusive territorial division of parishes, whereas cumulative territorial division is an exception owing to the necessity of circumstances: at all times the jurisdiction of pastors of national parishes, even if they had clearly defined territorial limits, was recognized as restricted to the faithful of the respective nationality. Now in determining when valid assistance at marriage within the

pastor's territory becomes lawful, canon 1097 § 1 n. 2 is merely applying the principles of lawful exercise of parochial jurisdiction to the right of assisting at marriage and therefore limits a pastor, whose parish has the usual exclusive territorial limits, to assisting at the marriages of his subjects with the addition of those who have only a month's residence in the parish.[10]

Since this is the manifest import of Canon 1097 § 1 n. 2, the pastors of national parishes cannot *lawfully* assist at the marriage of members of an English-speaking parish who live or have a month's residence within their cumulative territory. This conclusion flows also from the fact that such assistance by a pastor of a national parish would be an invasion of the rights of the parties' proper pastor.

But for the same reason the pastor of an English-speaking parish may not lawfully assist at the marriage of immigrants or their descendants living within the limits of his parish, as long as they retain their membership in their local national parish. For by reason of the latter's erection members of such a national parish are withdrawn from the jurisdiction of the pastor of the English-speaking parish.

A PROJECTED ECCLESIASTICAL REVIEW IN 1872-77.

To the Editor, THE ECCLESIASTICAL REVIEW:

One of the interesting, albeit pathetic, aspects of the progress of Catholic culture in the United States is the constant evidence one finds in our ecclesiastical archives of plans and projects for Catholic newspapers, quarterly reviews, and literary societies. From 1809, when our solitary priest-representative in Congress, Father Gabriel Richard of Michigan, published his little *Essai du Michigan* until the Civil War, the number of such Catholic periodicals which began with enthusiastic hopes and ended in financial failure is a larger one than most Catholics realize. Some years ago, the late Dr. Middleton of Villanova College, published an almost exhaustive list of these Catholic newspapers and reviews, and there exists in the library of the Catholic University of America an unprinted study by the Rev. Dr. Paul Foik, C.S.C., of St. Edward's University, Austin, Texas, on the Catholic press up to the year 1840.

[10] It is no doubt owing to this extension necessitated by a fluctuating population that the Code here does not use some simple phrase as "subjects", "parishioners".

Before the Civil War we had a few monthly and quarterly Reviews, edited by scholars of high repute; Mathew Carey, Robert Walsh, Dr. Charles Constantine Pise, Dr. Felix Valera, Dr. Charles I. White, Dr. Orestes A. Brownson, and others. These periodicals were of a general cultural nature. To found a Review devoted exclusively to the American clergy had no doubt entered the minds of many of our bishops and priests in pre-Civil War times.

One such plan may be of interest to present-day readers. The original prospectus is in the Baltimore Cathedral Archives and is signed by the Rev. P. L. Chapelle, D.D. Dr. Chapelle was born in France in 1842, and came as a young man to St. Mary's Seminary, Baltimore, to prepare himself for the priesthood. Ordained in 1865, he became pastor at Rockville, Maryland, that same year and in 1889 was promoted to St. Joseph's Church, Baltimore. While pastor of this church (1869-1882) Dr. Chapelle issued his prospectus, probably by private letter. The exact year is not certain, since the document is not dated, but it must have been between 1872 and 1877, when James Roosevelt Bayley was Archbishop of Baltimore. The "Prospectus for the Baltimore Ecclesiastical Review" follows:

Rev. Sir,

It is an astonishing as well as a humiliating fact that in the United States no periodical is published exclusively devoted to those branches of ecclesiastical science the cultivation of which is more especially necessary for our priests engaged in missionary fields. The clergy of Italy, Ireland, France, Germany, Spain, etc. have ecclesiastical Reviews edited in their midst and adapted to their wants, but we have none! Lawyers, Physicians, Scientists, Manufacturers and Mechanics have their technical Reviews, but the priests of the United States have none! Our Catholic press is in a great measure under the control of zealous and well-meaning laymen, who do untold good in their sphere and are very useful auxiliaries, but they do not write for the clergy and are not very exact sometimes in the exposition of Catholic doctrine and Canon Law. It will always be true that the lips of the priest ought to keep knowledge. No one will deny that huge in-folios are not much thumbed in our days. We have very little leisure to study the works of the Fathers, of the Scholastics, or even modern school manuals. If we wish to become familiar with the documents emanating from the Holy See which may be of special interest to us; if we wish to cope successfully with contemporary errors in their varied and subtle forms and to solve

correctly some of the difficult cases of conscience which we meet at every step in the discharge of our holy ministry, we are compelled to subscribe to costly foreign Reviews and to read page after page of matter without frequently gleaning anything serviceable.

To supply to some extent this want in our Catholic literature, the undersigned has determined to publish an Ecclesiastical Review which he will strive to render an interesting, instructive and welcome visitor to the house of his brother priests.

The Most Rev. J. R. Bayley, Archbishop of Baltimore, whose zeal for the advancement of ecclesiastical learning is so well known, has vouchsafed to encourage one of his priests to undertake this arduous task and has given his official approbation to the plan proposed. A periodical of the kind contemplated could not be published in this country under better auspices.

Official documents from Rome will be given a prominent place in the Review—Questions of Dogmatic and Moral Theology, of Canon Law, Liturgy, Church History, Sacred Eloquence and Bibliography will be discussed with special reference to our present wants. During the first year of its existence the Review will be almost exclusively eclectic i. e., it will contain articles carefully selected and translated from kindred European periodicals of undoubted authority. The title adopted is: "The Baltimore Ecclesiastical Review". It will be published *quarterly* each number containing about 200 pages (8vo.), the four numbers making two handsome volumes which will be furnished to subscribers at *$5 per annum.* Prudence seems however to require that before the issue of the first No. the bishops and priests should be consulted by means of a *Prospectus*, to ascertain whether they are disposed to encourage the Editor in his undertaking. Should you therefore Rev. Sir determine on subscribing to the "Baltimore Ecclesiastical Review," the undersigned would esteem it a great favor if you had the kindness to inform him of your decision at your earliest convenience. Payment to be made on receipt of the first Number which will be sent to subscribers only.

Your obedient servant,

P. L. CHAPELLE, D.D.

Nothing came of Dr. Chapelle's venture, and the clergy of the United States were without its ECCLESIASTICAL REVIEW until the Very Rev. Dr. H. J. Heuser began in 1889 the publication of this REVIEW.[1]

BROOKLAND.

[1] Some eight years before THE ECCLESIASTICAL REVIEW started, the Rev. W. J. Wiseman, S.T.L., founded *The Pastor, A Monthly Journal for Priests.* It continued, with occasional interruptions, to its seventh volume, mainly as a repository of Roman documents.

Criticisms and Notes

THE OFFICIAL CATHOLIC YEAR BOOK FOR 1928. An Annual published with the approbation of the Hierarchy of the U. S. A. P. J. Kenedy & Sons, New York. Pp. 738.

By degrees our American Catholic interests and activities, in their national scope and federation, are finding for themselves organs of expression and coördination. In the measure in which we are thus enabled to take a Union-wide survey of our portion and of our needs as a vast religious society in America, we are the better placed to promote Catholic ideals and protect our liberties under the Constitution. The foundation of the National Catholic Welfare Conference a decade ago was the logical step in the direction of federating our interests on this all-American scale, so that there might issue an interdiocesan consciousness in those spiritual matters that invite unity of purpose and mutual action. One of the most recent agencies established by the N. C. W. C. for the fostering of this national coöperative spirit in the sphere of our religious activities is this welcome *Catholic Year Book* for 1928, the first of its kind, and a worthy beginner.

This new annual comes with the endorsement of the Hierarchy of the United States and is issued under the direction of a Committee of three of its members—the Right Rev. Francis C. Kelley, D.D., Bishop of Oklahoma; the Right Rev. Thomas J. Walsh, D.D., Bishop of Newark; the Right Rev. J. F. Noll, D.D., Bishop of Fort Wayne. In format it has a twin resemblance to the *Official Catholic Directory*, but differs from the latter in contents in that it gives a comprehensive summary of the history, activities, and accomplishments of the Church in the United States for the year just ended.

Fitly enough, the volume opens with the Calendar of feasts for 1929, and then lists the names of some of the more popular saints who are patrons of trades, occupations, professions, or patrons against diseases and disasters, or of societies and countries—a most interesting set of tables. There follows an account of the various pending causes of canonization and beatification of persons who have lived in the United States and Canada, with another chapter detailing the canonizations and beatifications that have passed the Sacred Congregation of Rites during the Pontificate of Pope Pius XI. The next chapter in some forty pages chronicles, day by day, the principal events in Catholic circles, domestic and foreign, from 31 July, 1927 to 1 August, 1928. An English version of the

Encyclicals of the present Holy Father is then printed, together with the Pastoral Letters of members of our American Episcopate.

So far, mention has been made of the contents of less than one-seventh of this well-conceived *Catholic Year Book*. Other chapters include a wealth of interesting and useful information about the early Catholic explorers of America; the religious situation in Mexico; the dynasty of the Popes; the personnel of the Catholic Hierarchy from the Pope down; the Roman Congregations, and their functions; recent episcopal appointments from the United States; the Monsignors and Deans of America; religious communities of men and women, with their valuable pertinent statistics; schools and education in the United States; Catholic hospitals throughout the Union; the Catholic charities of the country; Catholics and the Labor problem; lay organizations of the Catholic Church in the United States; our Catholic newspapers and periodicals; Catholic books of the year. Besides these topics, which are discussed with interest by authorities in their respective fields, one finds some otherwise inaccessible data, for example, a list of diocesan changes made during the year in the United States, as well as directions concerning the order of precedence at ecclesiastical functions, and the rest.

All in all, it is plain to be seen that this first number of *The Official Catholic Year Book* is a good beginning of a manual that has long been needed. As a book of reference it belongs in every American library, and it will prove a serviceable handbook in every Catholic circle.

UNIVERSAL KNOWLEDGE, Volume II. The Universal Knowledge Foundation. New York, 1928. Col. 1778.

The second volume of this encyclopedic work includes titles under the letter B. It contains 2758 articles, 250 illustrations and 9 maps. Clear legible print, bold-faced type for headings and well executed illustrations are features which appear at a glance and make the volume attractive.

The policy in regard to content announced by the editors in their prospectus and exemplified in Volume I, is continued and developed in Volume II. It should now be evident that *Universal Knowledge* is just what the name implies—a source of information on every important subject. Readers who are familiar with the *Catholic Encyclopedia* will recognize in the present work a considerable number of titles belonging to theology, philosophy, church history, and other ecclesiastical sciences. But the treatment is different. It is highly condensed and it gives, in less technical form, the essentials

of fact and doctrine which the general reader, as distinguished from the specialist, is likely to want.

The characteristic element, however, of *Universal Knowledge* is the inclusion of titles usually designated as "secular", since they lie outside the range of "religious" subjects. They pertain to science, art, industry, civil history, and government—in a word, to everyday experience. Some of them, of course, have a moral aspect and their treatment brings to view moral principles. Others, those especially which deal with historical facts, require that the action of the Church be taken into account. But apart from these, there are many subjects in which all classes of readers are interested, irrespective of their religious beliefs or affiliations. They are subjects which recur continually in ordinary conversation or about which more complete and accurate information may, at a given amount, be desired for some practical purpose.

To select a few specimens: *Banks, Banking*, and *Bookkeeping*, are matters of common concern in the business world. For the legal profession *Bail, Bar Association*, and *Barrister*, are among the pertinent subjects. In addition to the comprehensive article on *Biology*, the biological and physiological sciences are represented by articles on *Bacteria, Bee, Botany, Blood, Brain, Bird*, and *Bug*; the applications of science by *Ballistics, Balloon, Barometer, Block-Signal System, Blasting, Bleaching, Bridge*. Of domestic import are the articles on *Bed, Bath, Bread*, while *Bracelet, Brooch*, and *Button* have a more special interest. Considerable space is allotted to sports and games under the titles, *Baseball, Basketball, Billiards, Bowling*, and *Boxing*. Under *Building, Brick, Boat, Book*, and *Bell*, there is much information of a practical sort. Historically at least, the articles on *Beer* and *Brewing* are important.

This second volume is rich in biography. The subjects have been selected from every walk in life and they represent every creed, nationality and form of achievement. These sketches will be found useful for ready reference, as they give the salient points in each career and, in many instances, suggest, through appended bibliographies, more extended reading.

Continued on the lines indicated by the first two volumes, *Universal Knowledge* will not only justify its title but will also be indispensable in the school, the library whether private or public, and the office of the busy man whatever his occupation or profession.

THEOLOGIA MORALIS SECUNDUM DOCTRINAM S. ALFONSI DE LIGORIO, DOCTORIS ECCLESIAE. Auctore Jos. Aertnys, C.SS.R. Editio Undecima quam secundum Codicem Juris Canonici nunc tertio ex integro recognovit C. A. Damen, C.SS.R., J.C.D., in Athenaeo Pontificio de Prop. Fide Theol. Mor. Professor. Tom. I. pp. xx, 763; Tom. II. pp. 821. Typis Marietti, Turin (American Agent, Pustet Co., New York).

Scores of the younger members of the American clergy have received their training in Moral Theology from Father Damen, the learned Redemptorist who for the past six years has occupied the chair of this sacred science at the University of the Propaganda in Rome. The latest publication, in two volumes, of the *Theologia Moralis secundum Doctrinam S. Alfonsi* will enable these alumni of the venerable Roman University to procure in printed and orderly form the lectures that they heard during their student days, and will provide the clergy at large with an adequate but compendious exposition of St. Alphonsus's moral doctrines in their application to the ethical and canonical problems of the present day. The work still bears the name of the original author, Father Aertnys; yet, so extensively has it been revised and augmented by Father Damen that it may justly be regarded in its entirety as the product of his ripe scholarship.

The high encomium pronounced almost forty years ago by the ECCLESIASTICAL REVIEW in commenting on the second edition of Aertnys' *Theologia Moralis* can be repeated appropriately with reference to this, the eleventh edition: "A feature which appears to be characteristic of the writings of the disciples of St. Alphonsus is the practical and simple method by which they appeal to the intelligence of the reader or student" (Vol. IV, 1891, p. 316).

Certainly, a dominant note of Father Damen's latest contribution to theological lore is its eminent practicalness. This is especially manifested by the ample attention he devotes to certain moral problems that have come to the foreground during recent years. Thus, he considers in detail the influence exerted on the freedom of the will by psychic disturbances, such as hypnosis, hysteria, and neurasthenia (I. n. 29). The question of the right of the state to prohibit the marriage of certain classes of persons on merely "eugenic" grounds is discussed (II. n. 636), as is also the problem of the "hunger-strike" (I. n. 566), and the moral aspect of the various uterine operations (I. n. 583). In connexion with this last the author shows himself acquainted with the papers contributed by the Rev. H. Davis, S.J., and the Rev. Patrick Finney, C.M., to the ECCLESIASTICAL REVIEW during the past year.

Of great practical value to the clergy of the United States who are so frequently required to petition for matrimonial dispensations is the lengthy section that Father Damen devotes to the explanation of this complicated subject. The competent tribunal for the various impediments, the form to be observed in drawing up the petition, the meaning of the terms commonly employed in the rescripts of the Roman Congregations granting matrimonial dispensations, etc., are treated in a clear and adequate manner (II. nn. 787-803).

The author is scrupulously careful to take cognizance of and to comment on those prescriptions of Canon Law and those ecclesiastical decisions that have any bearing on his teachings. A table at the end of the work records, in order and with the due references, all the canons that have been cited or explained in the course of the thirty-four tracts. Decisions of the Commission for the Interpretation of the Code that appeared too recently to be incorporated in the body of the work—e. g. that of 28 December, 1927, concerning the confessions of nuns in a place not destined for that purpose, and that of 10 March, 1928, affirming the revocation of the faculty to assist passively at illicit marriages—have been appended to the second volume, with the designation of the section to which they are applicable.

As might be expected, Father Damen assigns an important place in the tract *De Conscientia* to the exposition and the defence of St. Alphonsus's system of equiprobabilism. A scholion defining the authoritative value of St. Alphonsus's opinions in the light of the various ecclesiastical approbations that have been accorded to his works (I. n. 79), and an historical sketch of the gradual development of the system of equiprobabilism in the writings and the practice of the great Doctor of Moral Theology (I. n. 100), constitute a noteworthy adjunct to this latest edition.

An evidence of Father Damen's love for truth and of the painstaking attention he has devoted to the reconsideration of mooted questions is the fact that more than once he has reversed views that he defended in former editions. Thus, the prescription of Canon 942, that Extreme Unction is to be conferred *conditionally* if it be doubted whether or not a dying person is contumaciously persevering impenitent in mortal sin was formerly interpreted by him as referring to a doubt concerning the requisites on the part of the dying person for the *validity* of the sacrament, but in the present edition he asserts that there is question in this Canon of dispositions necessary for the *fruitful* reception of Extreme Unction (II. n. 547).

Exception might be taken to Father Damen's treatment of certain speculative questions that are touched on in the course of the work.

To state as *morally certain* the view that the historical preamble, "Qui pridie, etc." to the Eucharistic consecration is not essential to validity (II. n. 120) seems hardly justifiable, when the opposite opinion is taught as solidly probable by such reliable authorities as De la Taille (*Mysterium Fidei*, Eluc. 35) and Otten (*Institutiones Dogmaticae*, Vol. V, n. 556). A similar objection can be raised to the proposal as certain of the view that episcopal consecration is a sacrament (II, n. 558). However, slight flaws in respect to merely theoretical points are easily excusable in a work whose primary object, the teaching of practical theology, is so preëminently attained.

At first sight, the extensiveness of Father Damen's two bulky volumes might seem to preclude the use of this work as a text book. However, this difficulty has been, to a great degree, obviated by the use of different kinds of type. No fewer than five varieties are employed in the body of the work, so that there is a considerable amount of matter which, at the discretion of the professor, could serve the students as merely collateral reading.

ANCIENT AND MEDIEVAL HISTORY, from the Origin of the Human Race to the End of the Religious Unity of Europe. By Francis S. Betten, S.J. Allyn and Bacon, New York, 1928.

The Betten-Kaufman text books need no introduction to Catholic students. They are extensively used in our schools and have received high commendation. They are known under the titles of *The Ancient World* and *The Modern World*.

The Middle Ages, a period of approximately one thousand years, was included in the treatment presented in the two volumes, but was not mentioned in either title. It was split up and the first part was treated in the *Ancient* and the second and major part in the *Modern World*. It is quite plain that this was a rather unhistorical procedure, not to speak of the unsatisfactory distribution and inaccurate labeling of material. The present arrangement is of course much to be preferred.

In the volume under review it does not seem to be quite clear to Father Betten just when the Middle Ages should begin. For in the preface (p. iii) he conceives the medieval period as "comprising the great thousand years from the fifth to the end of the fifteenth century," whereas on page 5 we read: "It" (the medieval period) "lasted about a thousand years, *from the fourth century until about 1500 A. D.*".

This Ancient and Medieval History is attractively printed, enriched with fine illustrations and numerous maps and bound in

convenient size. It closes with a useful bibliography in which the publishers of the works cited are almost uniformly named. In the listing of Dr. Weber's *General History of the Christian Era* the Catholic Education Press of Washington, D. C., is not cited as the publisher.

HISTORIA DE LA IGLESIA EN MEXICO. 5 Vols. By Mariano Cuevas, S.J. Editorial "La Revista Catolica," El Paso, Texas.

Truly monumental is the work which Father Mariano Cuevas, S.J., has now completed. The fifth volume of his History of the Church in Mexico, which has just been published, completes what is probably the most conscientious effort yet made to present the story of the conversion of the Mexican nation and the life of the Church in Mexico. The volume that has now appeared covers what is, for most readers, the most interesting as well as the most turbulent period of Mexico's history, the century of Mexican independence bringing the reader down to the end of the Diaz administration.

The appearance of this volume is most timely. There are beginning to appear on the horizon south of the Rio Grande unmistakable signs that some practical steps may soon be taken toward a solution of the conflict between Church and Government. The interest of all will be best served if those steps are taken in the light of history. In his fifth volume Father Cuevas presents in clear readable language a statement of the conflicts and controversies which, dormant for thirty years under Diaz, have again broken out and are to-day threatening the very life of the Mexican nation.

Father Cuevas has spent a lifetime in research. He has visited every archive in Mexico; he has spent months in Spain and Italy and the United States; he has not grown weary or abandoned the task until he has unearthed every fragment necessary; with admirable patience he has gathered from many sources the documents and the records, from which he has skillfully reconstructed one of the most interesting phases of American history.

In clear and forceful style Father Cuevas fearlessly takes up the work of analyzing the facts. He is interested not alone in making known the facts. He devotes much space to a critical analysis of the sources upon which he draws. Bringing out the documents from musty archives, where they have reposed forgotten for centuries, he cites before his readers as supporting witnesses the men themselves who were the chief actors in the stirring events he narrates.

The five volumes are replete with quotations from the records. So thoroughly has Father Cuevas identified himself with the period and events of the past, that, at times, he seems to lay aside his char-

acter as a mere writer of chronicles and passionately enters into discussion with the actors themselves of the drama he is describing; chiding them for their errors, sympathizing with them in their difficulties, and praising them for deeds which he finds good.

Too often the facts of Mexican history have been twisted and even misstated in the service of designing men. Ruthlessly and fearlessly Father Cuevas drags the distorted picture painted by false historians into the light and confronting it with the true pictures, which from materials of undoubted authenticity he has constructed, he delights to see the craven image wither and crumble.

Descended himself from ancestors among whom have been men who played a prominent role in the national life of Mexico, Father Cuevas joined the Society of Jesus at a time when the future for the Church seemed bright in Mexico. The anti-religious laws were there, however, and with the passing of Diaz there came to an end that clemency which alone had made possible the ephemeral prosperity that the Church had enjoyed. Father Cuevas saw the Society to which he had devoted his life proscribed and dissolved, its members driven like outcasts into a hostile world, and himself forced to remain an exile in a foreign land.

With such a background it is not to be expected that Father Cuevas would approach his task with that perfect objectivity so essential in the historian. At times he seems to lay aside the rôle of historian to take up that of defender. No writer has marshaled the facts of history more effectively than Father Cuevas in defence of the Mexican mestizo. He holds up to contempt the ecclesiastics of other ages who, thwarted in their effort to fasten on Mexico a caste system founded on the principle that authority belonged alone to men of peninsular origin, resorted to a stupid system of alternation in office of Mexican-born with Peninsulars, a system which lies at the root of innumerable rivalries and controversies in Mexico and provides an explanation for the policy enforced in Mexico today which excludes all aliens from the exercise of the sacred ministry.

Father Cuevas points out an interesting parallel between the usurpation of control over the Church by the Protestant kings of England and the exercise of ecclesiastical control through the right of patronage by the Crown of Spain. The part played by the priests in the struggle for Mexican independence is for Father Cuevas the most glorious page of Mexican history. Of eight thousand priests Father Cuevas finds not less than six thousand actively supporting independence and of them not less than two hundred laid down their lives in the struggle. But, confronted with the fact that Fathers Hidalgo and Morelos, the leaders of the insurrection, were delivered up to their executioners by the Inquisition, Father Cuevas

again becomes the defender and by an ingenious argument proves that the Inquisition had lost its jurisdiction and its authority.

Father Cuevas seems to take an unwarranted delight in tearing the Venerable Las Casas from the pedestal upon which centuries of tradition have placed him. He even seems to question the sincerity of Las Casas who, he says, was willing to see men imported from Africa to replace the Indian slaves for whose right to freedom he was pleading. It has not occurred to Father Cuevas that Las Casas never opposed slavery as an institution but did oppose that haughty claim of the Spaniard to nobility as an attribute inherent in his peninsular origin entitling him to reduce the Indian to slavery. Las Casas was rather the champion of equality before the law to be enjoyed by all citizens alike in Mexico than the opponent of slavery as an institution.

It is not easy to reconcile with a true spirit of patriotism the attitude which our author assumes toward Maximilian and the French invasion. After trudging through the gloom of internecine strife and bloodshed, he seems to find in the empire under Maximilian the one bright day of a century. Quoting José de Jesus Cuevas, historian of the Mexican empire, he gives the following description of Mexico under Juarez: "Banished from the seat of authority all sense of honor and patriotism; property and labor condemned as crimes; dishonesty unbridled in public administration; justice with no voice; virtue in flight and terror-stricken; assassination and confiscation elevated to the dignity of civic virtues; such was in 1863 the true situation in Mexico."

Because of this, "in Europe and especially in France," writes Father Cuevas, "where they were dazzled by the splendor of Napoleon III, our political exiles of every creed, but above all and to their credit, the conservatives and the Bishops of Mexico approved and brought about a liberating intervention and the Maximilian empire."

When they brought into their country "an army which was absolutely necessary to save the dignity and the independence of our nation, they did a praiseworthy thing." "But when all has been said the good Catholics of Mexico are, in no way, responsible. They knew nothing of what was going on in Europe."

The author is not unconscious of the handicaps under which he labors. He took up his task only when commanded to do so by his superior in religion. He is not wholly satisfied. "My work," he says, "is not truly a history but rather a collection of notes and essays, which may be of value to the historian who is yet to write the account of our national life."

Literary Chat

The Right Reverend L. M. Raucaz, S.M., Vicar Apostolic of the South Solomon Islands, has published an extremely interesting account of the Mission work of his community among the cannibals there. (*In the Savage South Solomons,* Society for the Propagation of the Faith, 109 East 38th Street, New York City.) As we might expect, the little work contains stories of great heroism, patient faith and love of souls. There are excellent descriptions of many phases of social life and of native traits. The entire narrative is extremely interesting and inspiring. The tension with which one reads the story is relieved by the picture of a savage who approaches the altar in a Mission Chapel and lights his pipe with one of the candles, while the Mass is being celebrated.

In our issue of September, 1928, we made known the appearance of a series of thirty-five small volumes on the fundamentals of Catholic belief. It is called the *Treasury of Faith Series.* The purpose of this little library is to present in popular form an attractive exposition of the whole body of Catholic teaching from a noncontroversial standpoint. Since that notice was published the following volumes have appeared: *Eternal Punishment,* by the Rev. J. P. Arendzen, Ph.D.; Introduction by the Rev. Charles J. Mullally, S.J.; — *Divine Providence,* by the Most Rev. Richard Downey, Archbishop of Liverpool; Introduction by the Right Rev. Monsignor Joseph J. McMahon; — *The Fall of Man and Original Sin,* by the Rev. B. V. Miller, Ph.D., D.D.; Introduction by George N. Shuster;— *Actual Grace,* by the Rev. E. Towers, Ph.D., D.D.; — *The Angels,* by Dom. Anscar Vonier; Introduction by the Right Rev. S. G. Messmer, Archbishop of Milwaukee; — *Christ, Priest and Redeemer,* by the Rev. M. C. D'Arcy, S.J.; Introduction by the Right Rev. Joseph H. Conroy, Bishop of Ogdensburg.

The America Book of Verse, edited by the Rev. Francis X. Talbot, S.J., brings together from 96 authors 234 poems which have been published in *America.* (The America Press, New York City, pp. 169.) The selections made give a fairly adequate and in the highest degree creditable insight into the feeling and technique of a representative number of American Catholic writers of verse. The work of the editor has been done with real discrimination. Nothing commonplace or slipshod has found its way into the collection. Priests, Sisters, laymen and laywomen are found among the writers whose work is of a quality to gain admission into Father Talbot's little volume. The number of selections which stand out as praiseworthy on account of skill, feeling, and interpretation, is so large that it covers a considerable portion of the Table of Contents. Our schools would do well to make the volume available for all students of literature. It takes place by the side of *The Catholic Anthology* of the lamented Thomas Walsh. Will not someone give us companion volumes from *The Catholic World* and *The Commonweal?*

The Franciscan Herald Press (1434 West 51st Street, Chicago) has just published the *Rule of the Third Order Regular of St. Francis* as promulgated by Pope Pius XI in the Constitution of the *Rerum Condicio.*

The problem of dealing with the individual soul remains with us always, since the ministry of the priesthood seeks to maintain the standards of Christian living in each individual life. We are generally inclined to deal with types instead of individuals and in this way to fail to gain an insight into each soul with which we deal. It is the high merit of modern psychology that it helps us to overcome mistakes of this kind, when we are rightly guided by it. Spiritual direction should help us to deal with sinners as well as with saints, with sinners taken one by one as they live and act and feel. Thus, for instance, if a priest is to deal with a criminal, he is apt to think of the criminal type and not the particular person.

A remarkable volume entitled *Victim and Victor* has just been put out by the Macmillan Company. Its author is John Rathbone Oliver. The story develops around an Anglican minister who has been deposed from his ministry, and a psychiatrist who is brought into close relations with the former by unusual circumstances. Two lines of development run through the story. In one we find the pathetic effort of the minister to gain restoration in order that he may be permitted "to say his Mass" according to the Anglican rite. The system by which his authorities deal with such cases constantly baffles him. The physician and the minister are brought into contact with a number of individual criminals who on their part are crushed by their reputation and the typical attitude of society toward them. Climaxes are developed in a way to give the story intense interest. The work concludes when the minister is finally permitted to "say Mass". He gives Communion under both kinds to a number of criminals whom he has won from evil ways. At the conclusion of the ceremony the minister dies. If the volume is read thoughtfully, with the view of discovering its deeper meaning, the time involved will be well spent.

Busy priests will find helpful suggestions for sermons in a little volume by the Rev. F. H. Drinkwater (*Two Hundred Sermon Notes,* B. Herder Book Co., St. Louis, and Sheed and Ward, London; pp. 275). The outlines given include a range of subjects covering practically the entire year, the outstanding devotions of Catholic life, and a large number of saints. This is Father Drinkwater's second volume of Sermon Notes.

The United States Catholic Historical Society has just published in facsimile the oldest book printed in North America, the *Doctrina Breve* compiled by Bishop Juan Zumarraga and published by him in the city of Mexico in 1544. The original is in the library of the Hispanic Society of America, which contains many treasures collected by Archer M. Huntington. Through the courtesy of both one hundred and sixty-seven photographs of the unnumbered pages of the original volume were made and presented to the U. S. Catholic Historical Society and permission to publish the work was generously given. The volume includes a short account of the earliest books in the New World by the distinguished Franciscan historian Dr. Engelhardt and an extremely interesting account of this "Oldest American Book" by Stephen Henry Horgan. The *Doctrina Breve* is a compendium of Christian doctrine prepared for the Indians by the author.

Benziger Brothers have just brought out the sixteenth volume of the Orchard Books, a Series of English Translations of Old Spiritual Classics (*The Ascent of the Mind to God,* by B. Robert Bellarmine, S.J.; pp. 311). The work was published originally at Doway in 1616. This first English translation of it is by T. B. Gent. The Introduction is written by James Broderick, S.J. Notices of the Series have been published as the earlier volumes appeared. This latest number has all of the attractive qualities to which attention has been called before. (See Literary Chat, October, 1928.)

Father John Baptist Coyle, C.SS.R., places us under obligation by having brought out *Meditations and Readings for Every Day of the Year,* from the Spiritual Writings of St. Alphonsus. (B. Herder Book Company, St. Louis; the Talbot Press, Dublin; pp. 325.) The period covered by the present volume extends from the Ascension to the Fifth Sunday after Pentecost. The appearance of the work, which includes letters from two Cardinals and one Archbishop of Ireland, renews the profound appeal of St. Alphonsus as one of the great teachers of spiritual life.

Another volume has been added to the rapidly growing literature on St. Teresa of the Child Jesus. It is an authorized translation of the work of Abbé Giloteaux. (*St. Teresa of the Child Jesus,* M. L'Abbe Paulin Giloteaux, translated by the Rev. William Reany, S.T.L., Preface by His Eminance Cardinal Bourne; B. Herder Book Company, St. Louis; pp. 224.) The volume contains an account of

two authentic miracles due to the intercession of the Saint, a decree of the Sacred Congregation of Rites in reference to them, two discourses on the Saint by the Holy Father, Pius XI, the decrees of Beatification and Canonization. The Foreword contains a letter written by an atheist who was on the point of committing suicide but was prevented from doing so and won to the faith by the intercession of St. Teresa.

Mission Fields at Home (St. Elizabeth's Convent, Cornwells Heights, Penna.) comes to us in its third number (December) with an assured consciousness that it is answering a distinct call in the domain of periodical literature. Hitherto we have listened to the cry of the Hindu, the Chinaman, of the abandoned peoples in the wilds of Africa, for the light of faith with its hope and charity supported by the zealous efforts of our missionaries in foreign countries. Meanwhile a band of zealous nuns has been struggling at our doors to bring the boon of salvation to the Indian and the Negro, whose very nearness to the white man places them at a disadvantage, because traditional prejudice repudiates the claim of national and racial equality which the American Declaration of Independence proclaims.

We have of course made systematic propaganda and periodical appeals for the Indian and Colored races. Nevertheless, the want hitherto of a regular printed medium like the *Mission Fields at Home* has limited the success of the Religious Society of the Blessed Sacrament, which Mother Katharine Drexel organized years ago with a whole-souled devotion that caused her to spend not only her patrimony but herself. During the pioneer period of her undertaking under the direction of Bishop James O'Connor of Omaha, and of Archbishop Ryan of Philadelphia, all the efforts of the newly created religious institute were absorbed in devising methods and attracting candidates or colaborers. Now, after years of devoted personal toil, the Society is in position to have a regular organ such as the one before us to aid its work.

The three numbers thus far published aptly and attractively illustrate the work done and to be done. Each monthly issue has inspired fresh assurance that the magazine, if kept under its present management, will gain the attention and helpful interest of priestly apostles and laymen in the *Mission Fields at Home* for our Indian and Negro brethren; and this by increasing at the same time our devotion to and confidence in the power of the Blessed Sacrament. The subscription price (one dollar) per annum is so modest as to call for little personal sacrifice. *Ad multos annos!*

An ingenious method of imparting instruction has been devised by Mr. M. N. Gales, Racine, Wisconsin. It consists of a deck of 48 cards of ordinary size numbered in duplicate from 1 to 24. Cards containing questions have these numbers in green on their reverse while answer cards are in red. The game is so arranged that 24 questions and 24 answers form one chapter — with ten chapters in all. The numbering arrangement preserves logical order throughout. The player holding card 1 *green* turns it and reads the first question. This is a challenge to the holder of card 1 *red* to give the answer without turning to look at the answer. A correct answer wins both cards. Complete rules make the procedure clear. With the approval of his Ordinary the Rev. Louis A. Gales of St. Paul has adapted the method to the teaching of Christian doctrine. A religious scene appears on the face of each card. (The Game of Knowledge Publishing Company, Box 82, Racine, Wisconsin.)

The National Catholic Alumni Federation has just published the account of its 1928 convention in New York City (30 Broad Street, New York City). The purpose of the Federation is "to further through the action of college men, united in one national Federation, the educational and intellectual ideals for the attainment of which our Catholic colleges are founded; to create a moral, intellectual and religious force through such national organization; to uphold and advance the ideals of higher Catholic education

and to afford incidental opportunity from time to time, through local units or chapters, for social activities in common."

The Alumni of forty-eight Catholic colleges are represented in the association. While it appeals directly to lay college graduates, every priest must be interested not only in the aim that is cherished but also in the methods by which that aim is served. It would be well for our clergy to take an active interest in the association on account of the countless opportunities which they have for the furthering of its interests and, therefore, of the larger welfare of the Church in American life.

Fear was universally felt that the recent death of Ludwig von Pastor would rob the world of the concluding volumes of his *magnum opus, The History of the Popes.* But it is gratifying to have the assurance of his publisher, Herder & Co., that the great historian had completed the last volume of the series before laying down his pen for good.

The original German work was designed to cover sixteen volumes, of which twelve and a half have already been published. The second half of Volume XIII is now on press, and Volumes XIV, XV and XVI were written before the author's death. It is also promised that the English translation of this monumental history, which was halted during the War, has been resumed, and that the volumes will be published in due course.

Three Cardinals, one Archbishop and twenty-five Bishops are indicated in approval of the 1929 *Ordo* just issued by the John Murphy Company of Baltimore. The "Monita Varia", added to it, cover nearly all of the practical questions which arise in relation to fasting, daily Mass, commemorations, vestments, and services. Since the detailed rules involved are very numerous and complicated, this feature of the *Ordo* adds greatly to its value.

The fact that a third edition of the biography of *Fidelis of the Cross, James Kent Stone,* has been called for within eighteen months of its first appearance is an eloquent tribute to both the subject and the authors of the volume. The life-story of the venerable American Passionist Father, as told by the late Walter George Smith, and his sister, Helen Grace Smith, is full of absorbing interest as well as of practical edification. Born a Protestant, educated at Harvard, soldier in the Civil War, teacher in Kenyon College, President of Hobart College, husband and father, received then into the Catholic Church, he became first a Paulist and then a Passionist. His long priestly career was notable for consuming zeal for souls, and the record of his apostolic labors and great eloquence is written large in both North and South America. (G. P. Putnam's Sons, New York and London.)

Of the making of prayer books there is no end. It is one branch at least of the Catholic publishing business that seems to be flourishing. Two of the latest arrivals from this field have been compiled especially for women.

The first of the pair is entitled *Hail, Holy Queen,* and is a collaboration by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P. (P. J. Kenedy & Sons, New York). It is a sort of companion piece of *Blessed be God* and *The Man of God,* which came recently from the same authors and publishers. What commends this newcomer most is that it features, as so many of our newer prayer books fortunately do, the official prayers of the Mass for every Sunday and holyday of the year. The directions for participating in the celebrant's action during the Holy Sacrifice are explicit and simple. Excellent practical counsels and maxims for Catholic girls and women are added, together with many pertinent devotional exercises and instructions. In typographical dress and general ensemble, the 700 pages make as attractive and serviceable a little volume as anyone could wish to see.

The other manual referred to is about half the size of the one just mentioned and bears the title of *The Ladies' Pocket Prayer Book* (John W. Winterich, Inc., Cleveland, Ohio). The compiler, the Rev. Frederick A. Reuter, whose other devotional books are

known to our readers, intersperses instructions and doctrine with prayers and pious exercises, all designed "for busy women".

Another dainty little prayer book comes to hand at this moment, from the Maryhurst Normal Press, Kirkwood, Mo. It is called *My Father's Business,* and has been prepared for Catholic students by the Rev. Peter A. Resch, S.M., and the Rev. Sylvester Juergens, S.M. A very neat manual of prayers it makes, and it will take up very little room in any schoolboy's pocket.

Books Received

SCRIPTURAL.

EINLEITUNG IN DAS ALTE TESTAMENT. Von Dr. Johann Goettsberger, Professor an der Universitat München. Mit 12 Bildern auf 4 Tafeln. (*Herders Theologische Grundrisse.*) B. Herder Book Co., Freiburg im Breisgau, St. Louis and London. 1928. Pp. xviii—522. Price, $5.00 *net.*

READINGS FROM THE SACRED SCRIPTURES. A Textbook for Secondary Schools. By the Rev. Henry M. Hald, Ph.D., Associate Superintendent of Schools, Diocese of Brooklyn; formerly Instructor in Religion, Cathedral College of the Immaculate Conception, Brooklyn, N. Y. Schwartz, Kirwin & Fauss, New York. 1928. Pp. xix—356. Price, $2.00.

THE APOCALYPSE OF ST. JOHN THE APOSTLE. With copious quotations. Malayalam version translated by the Very Rev. Fathers, Michael of the H. Family, Prior General, and Aloysius of S. Mary, Counsellor General, of the Latin Tertiary Carmelite Congregation. I. S. Press, Ernakulam, India. 1926. Pp. xv—190.

THE NEW TESTAMENT. Vol. I: The Synoptic Gospels. Part I: The Gospel according to St. Matthew. By the Very Rev. Joseph Dean, D.D., Ph.D., President, and sometime Professor of Sacred Scripture, St. Joseph's College, Upholland. (*The Westminster Version of the Sacred Scriptures.* A New Translation from the Original Greek and Hebrew Texts.) Longmans, Green & Co., London, New York, Toronto. 1928. Pp. xxxviii—150. Price, $2.00.

ÜBUNGSBUCH ZUR EINFÜHRUNG IN DIE TEXTGESCHICHTE DES NEUEN TESTAMENTES. Von Dr. Heinrich Joseph Vogels, o. Professor an der Universität in Bonn. Peter Hanstein, Bonn. 1928. Seiten 32. Ladenpreis, 1 *Mk.* 20.

THE NEW TESTAMENT WITNESS TO ST. PETER. By Fr. Vincent McNabb, O.P. With a Preface by M. J. Lagrange, O.P. Benziger Brothers, New York, Cincinnati, Chicago 1928. Pp. 174. Price, $1.75 *net.*

CARDINAL IDEAS OF JEREMIAH. By Charles E. Jefferson, author of *The Character of St. Paul,* etc. Macmillan Co., New York. 1928. Pp. vii—220. Price, $2.00.

THEOLOGICAL AND DEVOTIONAL.

THE LIFE OF CHRIST. A Historical, Critical and Apologetic Exposition. By the Very Rev. L. C. Fillion, S.S., Consultor of the Pontifical Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. Vol. II. B. Herder Book Co., St. Louis and London. 1928. Pp. viii—719. Price, $4.00 *net.*

COME, FOLLOW ME. A Simple Statement of Fundamental Catholic Doctrines for Catholics or Non-Catholics. By the Rev. Patrick T. Quinlan. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 96. Price, $0.20.

COMPENDIUM THEOLOGIAE MORALIS ad Normam Codicis Canonici, Dispositionibus Iuris Hispani, ac Lusitani Decretis Concilii Plenarii Americae Latinae necnon I Con. Prov. Manilani Earundemque Regionum Legibus Peculiaribus etiam Civilibus Accommodatum. Auctore P. Ioanne B. Ferreres, S.I. Editio decima quarta, septima post Codicem, correctior et auctior. Eugenius Subirana, Barcinone. 1928. Pp. lii—676 et xvi—799. Pretium: 25 *pesetas* en rústica; 30 *pesetas* en tela.

THE MARIOLOGY OF CARDINAL NEWMAN. By the Rev. Francis J. Friedel, S.M., M.A., S.T.D. (Marianist). Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xvi—392. Price, $3.40 *postpaid*.

THE CHILD ON HIS KNEES. By Mary Dixon Thayer. Macmillan Co., New York. 1928. Pp. 131. Price, $0.75.

THE FORTY-HOURS' DEVOTION TO JESUS IN THE BLESSED SACRAMENT. Its prayers and ceremonies explained for the special use of the Catholic people, so that they may attend and follow this devotion with understanding. To which are added Prayers and Readings for Two Half-Hour Visits to the Blessed Sacrament. By the Rev. J. E. Moffatt, S.J., author of *The Morning Sacrifice, etc.* With illustrations after special drawings in accordance with the Ceremonial of the Church. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 122. Price, $0.20.

THE SUMMA CONTRA GENTILES of St. Thomas Aquinas. Third Book: Part I, Chapters I—LXXXIII. Literally translated by the English Dominican Fathers from the latest Leonine edition. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. viii—210. Price, $4.00 *net*.

CATHOLIC EVIDENCE TRAINING OUTLINES. Compiled by Maisie Ward. With a Foreword by His Eminence Cardinal Bourne, Archbishop of Westminster. Second edition, revised and enlarged. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 288. Price, $1.50 *net*.

SAINT FRANCOIS DE SALES, DOCTEUR DE LA PERFECTION. Par M. l'Abbé Jacques Leclercq. (*Études Philosophiques et Religieuses.*) Gabriel Bauchesne, Paris; Editions de la Cité Chrétienne, Bruxelles. 1928. Pp. 312. Prix, 12 *fr*.

A REASONABLE FAITH. A Series of Fifty-three Sermons by various Divines for Sundays throughout the Christian Year. Edited by John Henry Burn, B.D., Rector of Whatfield, near Ipswich. Skeffington & Son, Ltd., London, W. 1. Pp. 284. Price, 6/– *net*.

GREATER PERFECTION. Conferences of Sister Miriam Teresa, Litt.B., of the Sisters of Charity of St. Elizabeth, Convent Station, N. J. Edited by the Rev. Charles C. Demjanovich, A.M. Foreword by the Right Rev. Mgr. Thomas H. McLaughlin, S.T.D. P. J. Kenedy & Sons, New York. 1928. Pp. xvii—306. Price, $2.15 *postpaid*.

WHENCE AND HOW THE UNIVERSE? (*Les Origines*) By J. Guibert, Superior of the Institut Catholique and formerly Professor of Sciences at Issy, France. Authorized translation by Victor A. Bast, Ph.D., Professor of Science at St. Joseph's College, Mountain View, Calif., from the seventh revised edition by L. Chinchole, Professor of Sciences at the École Supérieure de Théologie at Issy. Ecclesiastical Supply Association, San Francisco. 1928. Pp. 631. Price, $4.50.

THE LIFE AND MIRACLES OF ST. BENEDICT. Translated by Alexius Hoffmann, O.S.B., from II Book of Dialogues of Pope Gregory the Great. St. John's University Press, Collegeville, Minn. 1925. Pp. xiii—94. Price, $1.00 *postpaid*.

DE OCCASIONARIIS ET RECIDIVIS juxta Doctrinam S. Alphonsi aliorumque Probatorum Auctorum scripsit Franciscus Ter Haar, C.SS.R. Marius E. Marietti, Taurini et Romae. 1927. Pp. xvi—449. Pretium, *Libellis Italicis* 30.

CHRIST AND THE PRIEST. Illustrated Meditations for Priests. By the Rev. John S. Middleton, Ph.D. With Foreword by the Right Rev. Monsignor John P. Chidwick, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xiv—187. Price, $2.85 *postpaid.*

ORDO Divini Officii Recitandi Sacrique Peragendi juxta Rubricas Novissimas ad usum Cleri pro Anno Domini 1929. Baltimorae: Typis Joannis Murphy Sociorum. Pp. 334.

LIBER MEMORIALIS CAPUCCINORUM Ordinis Fratrum Minorum S. Francisci Quarto jam Pleno Saeculo ab Ordine Condito (1528-1928) editus jussu Ministri Generalis R.mi P. Melchioris a Benisa in Supplementum ad Vol. XLIV *Analectorum Ordinis.* Romae: apud Curiam Generalem, Via Boncompagni 71. 1928. Pp. xx—431.

OUR LADY'S TITLES. By the Very Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, Melbourne. With Preface by the Rev. George O'Neill, S.J., M.A., Emeritus Professor of University College, Dublin. Frederick Pustet Co., Inc., New York and Cincinnati. 1928. Pp. ix—214. Price, $2.00 *net.*

CHRIST AND WOMEN. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1928. Pp. 32. Price, $0.10.

THE GIFT OF LIFE. The Rite of Baptism Newly Translated. By Richard Edward Power, Priest of the Diocese of Springfield, Mass. Second Edition. (*Popular Liturgical Library,* Series II, No. 3.) Liturgical Press, Collegeville, Minn. 1928. Pp. 35. Price, $0.10.

S. BENEDICTI REGULA MONASTERIORUM edidit, prolegomenis, apparatu critico, notis instruxit, Benno Linderbauer, O.S.B., cum tabula phototypica. (*Florilegium Patristicum* tam veteris quam medii aevi auctores complectens ediderunt Bernhardus Geyer, S. Theologiae Doctor, in Universitate Bonnensi Professor ordinarius, et Johannes Zellinger, S. Theologiae Doctor, in Universitate Monacensi Professor ordinarius, Fasciculus XVII.) Bonnae: Sumptibus Petri Hanstein. 1928. Pp. 92. Pretium, 3 *Mk.* 50.

THE PAGE OF CHRIST. The Meaning of the Office and Duties of an Altar Boy when Serving at Mass. By the Rev. Raymond J. O'Brien, Quigley Preparatory Seminary. With Foreword by the Right Rev. Monsignor Francis A. Purcell, D.D., Rector, Quigley Preparatory Seminary. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 95. Price, $0.50.

THE RESURRECTION OF THE BODY. By the Rev. Dom Justin McCann, M.A. Introduction by James J. Walsh, M.D. (*The Treasury of Faith Series*: 34.) Macmillan Co., New York. 1928. Pp. ix—96. Price, $0.60.

THE MASS. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y., author of *The Parish School,* etc. Macmillan Co., New York. 1928. Pp. viii—375. Price, $2.50.

SIN AND REPENTANCE. By the Rev. E. J. Mahoney, D.D., Professor of Moral Theology at St. Edmund's College. Introduction by Thomas M. Schwertner, O.P., Editor of *The Rosary Magazine.* (*Treasury of Faith Series*: 26.) Macmillan Co., New York. 1928. Pp. ix—95. Price, $0.60.

"MY" MASS. Translated from the French of Abbé Charles Grimaud by the Right Rev. Monsignor James F. Newcomb, P.A., J.C.D. With a Preface by the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xxi—236. Price, $2.10 *postpaid.*

A NOBLEMAN OF ITALY. The Story of Aloysius Gonzaga. By the Rev. A. Koch, S.J. Translated from the German by the Rev. D. Donnelly, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1927. Pp. vi—166. Price, $1.25 *net.*